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A CONTRIBUTION TO BURNS BIBLIOGRAPHY.

Now that we are commemorating the Burns centenary, a reference to the communications concerning the poet, many of them of pregnant interest, that have appeared in 'N. & Q.' may be acceptable to readers.

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H. T.

BURNS IN DUMFRIES.—About ten years ago I met in Dumfries a venerable lady who told me that her mother had vivid recollections of Burns. As a child she frequently saw him in the evenings at her father's fireside, and heard him entertaining the social circle with fluent and merry talk. There invariably came a stage in the proceedings at which the matron of the household sent the youthful members of the family "ben the hoose," for "it wasna' richt," said the narrator, "that they should hear a' Robbie's nonsense." He might be a very clever poet, she gravely admitted, "but he was gey an' weel kent in Dumfries, an' folk had their ain thochts aboot him." Like Principal Shairp, my venerable friend was inclined to think that the exaggerated praise of Burns had gone too far.

THOMAS BAYNE.

Helensburgh, N.B.

BURNS IN FIFESHIRE.—A very clever anonymous diarist, in the admirable *Cornhill* for July, has a fling at the Scottish accent. His Scotch governess, he avers, asked him one day if he liked *buns*, and then explained that she meant "the poet 'Buns.'" He then proceeds thus :—

> "This, it seems, is the patriotic manner of pronouncing Burns. Or let me say *a* patriotic manner. For I recollect being taken to hear a lecture in Edinburgh by a Scotch friend, who, when it was over, inveighed against the speaker's accent. 'Why,' said I, 'I thought it was Scotch!' 'Scotch,' said he; 'it was Fifeshire, man.' Miss A. may hail from Fife."

As a Fifer, I strenuously protest against this insinuation. The governess may, of course, hail from Fife, but her pronunciation of the national poet's name certainly does not illustrate Fife practice. We may drawl a little in our mode of speaking, but we do not fail to give value to the *r*, unless we, unfortunately, wax affected, when there is no limit to absurdity. A worthy Fife farmer recently told me that he had known respectable young tradesmen—masons, joiners, and the like—return to his neighbourhood after a few months' sojourn in England, and then they addressed him in an unknown tongue. The author of the 'Private Diary' had better consider this in looking for an explanation of the woful corruption that has exercised him.

THOMAS BAYNE.

Helensburgh, N.B.

BURNS AND HIS LOVE OF BOOKS.—The diffusion of knowledge was a favourite object with Burns. For this he established his reading and debating clubs in the west, and in the same spirit he desired to excite a love of literature among the peasants of Dunscore. He undertook the management of a small parochial library, and wrote out the rules. Mr. Riddell, of Friars-Carse, and other gentlemen, contributed money and books. The library commenced briskly, but soon languished. The poet could not always be present at the meetings; the subscribers lived far apart; disputes and disunion crept in, and it died away like a flower which fades for want of watering. Burns alludes ironically to the scheme in one of his letters. "Wisdom," he averred, "might be gained by the mere handling of books." His letters to the booksellers on the sub-

ject of this subscription library do him much honour; his choice of authors, which business was actually left to his discretion, being in the highest degree judicious.

Such institutions are now common, indeed almost universal, in the rural districts of Southern Scotland, but it should never be forgotten that Burns was among the first, if not the very first, to set the example. "He was so good," says Mr. Riddell, "as to take the whole management of this concern; he was treasurer, librarian, and censor, to our little society, which will long have a grateful sense of his public spirit and exertions for its improvement and information" (*vide* 'The Works of Robert Burns,' p. 98, London, Henry G. Bohn, 1860):—

> What bird in beauty, flight, or song,
> Can with the bard compare,
> Who sang as sweet and soar'd as strong
> As ever child of air!
> Peace to the dead!—In Scotia's choir
> Of minstrels great and small,
> He sprang from his spontaneous fire
> The Phœnix of them all!

HENRY GERALD HOPE.

Clapham, S.W.

BURNS AT THE PLOUGH.—In the elaboration of his stately lyric 'Resolution and Independence' Wordsworth suddenly lights up his theme with two concrete examples, in lines that now constitute a popular quotation:—

> I thought of Chatterton, the marvellous boy,
> The sleepless soul that perished in his pride;
> Of him who walked in glory and in joy
> Following his plough, along the mountain-side.

A smart critic, whose name at the moment escapes the memory, but whose raids into literature are said to be admired, recently waxed merry over this matter at Wordsworth's expense. Ploughmen, he learnedly observed, do not pursue their avocations on the slopes of mountains. Undoubtedly that may be so, and yet Wordsworth's position may be defensible. Burns was ploughing when he paused before a wild flower, and apostrophized it in an immortal ode, which he entitles 'To a Mountain Daisy.' He must have had a reason for employing the epithet, and his most intelligent readers will understand him. Meanwhile, cheap merriment over Wordsworth, while intrinsically futile, may mislead the unwary, and it should, therefore, be unsparingly proclaimed. THOMAS BAYNE.

Helensburgh, N.B.

LINKUMDODDIE.—

> Willie Wastle dwalt on Tweed,
> The spot they ca'd it Linkumdoddie.

In an article in one of the Scotch newspapers giving an account of the water-works now in course of construction near Tweedmuir there was a sketch of a gate and two trees, a little below where the Polmood Burn joins the Tweed; this was said to be the site of Willie Wastle's cottage. I should like to know on what authority this statement rests.

H. FISHWICK.

ROBBIE BURNS'S LASS.—A genial and witty Glasgow bailie, who passed away some years ago, made a reputation for himself on the bench as a distinctly original, patient, and laborious police-judge. The sphere of his jurisdiction included the district in which his great predecessor, Bailie Jarvie, was wont to disport himself with so much self-consciousness and winning unction, and therefore he had some strange cases to consider. One Monday morning a disorderly of the previous Saturday night was called, under the name of Jean Armour, to stand forth and be charged. The panel's name touched the magistrate's imagination at once, and gave him pause. He could not think, he said, to sentence one with the name of Robbie Burns's lass, and therefore he would dismiss the accused with a caution. On retiring the astonished culprit vehemently thanked the judge, and exclaimed, with gay surprise, "My certy, Robbie Burns has done me a gude turn this time."

THOMAS BAYNE.

Helensburgh, N.B.

INTERESTING BURNS RELIC.—The following appeared in the *Scotsman* of 9 July:—

"Dr. Alston, of Airdrie, has forwarded to the Burns Exhibition at Glasgow a book in the possession of Mrs. Kidd, Drumgarland, which belonged to the poet Burns. The book is a volume of Cicero's 'Select Orations,' and bears the following inscription in the poet's own handwriting on the flyleaf: 'Edinburgh, 23d April 1787. This book, a present from the truly worthy and learned Dr. Gregory, I shall preserve to my latest hour as a mark of the gratitude, esteem, and veneration I bear to the donor. So help me God! ROBERT BURNS.' The Dr. John Gregory referred to was professor of the practice of medicine in the University of Edinburgh from 1766 to 1792."

THOMAS BAYNE.

Helensburgh, N.B.

BURNS: "A DAIMEN-ICKER."—In Burns's 'Address to a Mouse' occur the words,—

> A daimen-icker in a thrave
> 'S a sma' request.

On which Mr. Jacks, in his recent work on 'Robert Burns in other Tongues,' remarks, p. 407: "As is known, 'a daimen-icker' is the smaller of two grains in a husk of oats, the larger one being the daimen." For this he gives no authority, and there seems no sufficient distinction in the names of the smaller and the larger grain. *Icker*, of course, =ear. But it is probable that any one really familiar with the local dialect of Ayrshire rustics might give us the correct interpretation. Dr. Murray and Jamieson and all the glossarists interpret "a casual ear," "an ear now and then." Dr. Murray has only one (subsequent) analogue, from Galt, I think, from recollection, otherwise it

November 30th, 1644, and amongst the privates, or "centinells," as they are called, is the name of "John Bunion." The name is also spelt "Bunnion." Now, it must be remembered that Bunyan was born on November 30th, 1628, and was not eligible for service in the army until the age of sixteen. The musters of the several companies continue weekly after that, with two or three exceptions, until May 27th, 1645. On March 22nd, 1645, Bunyan's name drops out of Colonel Cocksyne's company, and is found on that date in the company of Major Boulton. There it remains until May 27th, four days before the storming of Leicester by King Charles. The greatest strength of Colonel Cocksyne's company is at the muster on December 14th, 1644, viz., "128 centinels besides officers." Its lowest is 88 men on March 1st, 1645. The muster of Major Boulton's company on May 27th, 1645, gives "45 centinells besides officers." The figures are important, because the war was virtually over after the battle of Naseby on June 14th, and Bunyan probably left the army in that month.

Sometimes parties from the companies were told off for special service elsewhere than at Newport Pagnel. The volume I am treating of gives examples of this. On January 18th, 1645, a party of seventeen men and two officers from Colonel Cocksyne's company was commanded out by the committee of both kingdoms; but Bunyan's name does not appear in the list. Nor in the case of a similar party out of Major Boulton's company, on May 6th, 1645, do we find his name. There is nothing to prove that Bunyan was at the siege of Leicester, though he may have been. Certainly, however, he was not under Major Ennis, for that officer commanded a troop of horse, and the roll is given in these musters. There was a Thomas Bunion, a drummer, in Captain Collingwood's company (Colonel Martin's regiment) from March to September, 1645. ERNEST G. ATKINSON.

Public Record Office, Chancery Lane.

DANIEL HIPWELL.

"IT'S A VERY GOOD WORLD THAT WE LIVE IN," &c. (See 1st S. ii. 71, 102, 156; 3rd S. i. 398; v. 114; 4th S. i. 400; xii. 8; 6th S. i. 77, 127, 166, 227, 267; ii. 19, 79.)—Fussell, in his 'Journey round the Coast of Kent,' 1818, p. 33, under "Swanscombe," states:—

"On the brow of a hill which commands a fine view, is a respectable mansion belonging to an eccentric old gentleman, who amuses himself in the cultivation of a large garden contiguous, and has placed the following whimsical inscription near the road:—

Hortus Edensis	The Garden of Eden.
Ne nugare,	Trifle not,
Tuum tempe breve est.	Your time is short.
Non tange prohibitum fructum	Touch not the forbidden fruit
Ne moriaris.	Lest you die.
Habe tuam fiduciam in Deo,	Put your trust in God,
Et vives in æternum.	And you will live for ever.

This is the best world we live in,
To spend, to lend, or to give in:
But to borrow, or beg, or get a man's own,
It is the worst world that ever was known.

Lac mihi non æstate novum, non frigore desit.

N.B. I keep a cow.

In Eden's garden plants like these were plac'd,
And sacred vengeance came on those who once defac'd
The forbidden tree, and pluck'd the golden fruit.

Now, traveller, mark! that vengeance is not mine;
Awful justice comes, though slow, yet sure in time:
Therefore beware, nor tempt his vengeful arm
Lest men-traps catch, or spring guns give th' alarm,
Lest nightly watchmen seize the gulleful hand
And Britain's laws transport thee from the land!

"This strange mixture of sacred and profane scarcely deserves a critique; and perhaps the reader will add 'or the trouble of copying.' Writers usually entertain a good opinion of their own works, whatsoever the world or the critics may think of them; and the ingenious author of this extraordinary production flatters himself that his verses have preserved his fruit, as well as established his reputation as a poet. He relates an anecdote of a sailor who appeared to have taken great pains to spell the inscription, and then with an oath exclaimed, 'I have been so long in reading your d——d nonsense, old gentleman, that I have not time to rob your orchard.'"

The mansion referred to was (as stated in my reply some sixteen years since) known as the "Little Hermitage," then the residence of Mr. William Day, brother to the banker of Rochester. It was situated near Gad's Hill, and not at Swanscombe as stated by Fussell, whose error in such respect is thus noted by Pocock, the Gravesend historian, in his 'Diary,' under Sunday, 24 Nov., 1822:—

"Read Mr. Fuzzell's tour through Kent, and found errors, having placed some verses which stood at the Hermitage near Gad's Hill to Swanscombe. Yet it contained some good criticisms and judicious remarks; but it appeared written prior to the tour, or perhaps no tour at all."

Fussell was also wrong as to the authorship of the epigram in question, which was not, as he imagined, the production of Mr. Day, but of much earlier date, and apparently by one J. Bromfield, an unknown poet, whose original and somewhat different version, with his name appended, is given under 'The Gatherer' in the *Mirror* of 12 Sept., 1840, as follows:—

Epigram.

'Tis a very good world we live in,
To *spend*, and to *lend*, and to *give* in;
But to *beg*, or to *borrow*, or *ask for our own*,
'Tis the very worst world that ever was known.

J. BROMFIELD.

I may add that the "eccentric old gentleman" was an intimate friend of our family, who then resided, and still possess extensive estates, in the neighbourhood of his residence. W. I. R. V.

M.P.s IN 'DICTIONARY OF NATIONAL BIOGRAPHY.'—The following small additions and corrections may be made to the accounts given of the undermentioned in vol. xlvi.

Sir John Pollard, Speaker (died 1557), sat for Chippenham in 1555, not for Wiltshire.

Sir Lewis Pollard (died 1540) was M.P. for Totness in 1491–2.

Sir John Pollard (died 1575) sat for Plympton 1553, Barnstaple 1554, Exeter 1555, Grampound 1559 and 1563–7.

John Pollexfen (flourished 1697) was M.P. for Plympton 1679, 1681, 1689, and 1690–5. He was still living in 1702, and seems to have been the brother to Chief Justice Sir Henry Pollexfen.

Edward Popham, who sat for Bridgwater from 1621 to 1626, was of Huntworth, co. Somerset, and the representative of the elder line of the Popham family. His will was proved 6 March, 1640/1. He and his brother Alexander would, in all probability, be the two Pophams outlawed for debt in 1627.

Col. Alexander Popham (died 1669), son of Sir Francis, did not sit quite continuously as member for Bath from 1640. His parliamentary honours were as follows: Elected for Bath and Minehead in the Short Parliament of 1640, he preferred Bath, which also he represented throughout the Long Parliament 1640–53. In 1654 he was returned by both Bath and co. Wilts, but again preferred his old constituency. To the Parliament of 1656–8 he was elected by cos. Wilts and Somerset, and seems to have sat for Somerset. In 1659 he was member for Minehead. But to the first two Parliaments of the Restoration, 1660 and 1661, he was again returned by his first constituency, which he then represented until his decease.

Sir John Popham, the Chief Justice, was, I think, the member for Lyme Regis in 1558.

Sir Charles Porter, Irish Lord Chancellor (died 1696), was M.P. for Tregony 1685-7, and New Windsor 1690–5.

Sir Nicholas Poyntz (died 1557) was M.P. for co. Gloucester 1547–52, and for Cricklade in 1555.

Sir John Price (died 1573) sat for co. Brecknock 1547–52, Hereford in 1553, and Ludlow in 1554.

Sir Edmond Prideaux, the Cromwellian Attorney-General, sat in both Parliaments of 1640 for Lyme Regis, and continuously afterwards until his death.

Sir Carbery Pryse was M.P. for co. Cardigan from 1690 until his death in November, 1694.

W. D. PINK.

Leigh, Lancashire.

A "PONY OF BEEF."—The *Essex Times* of 27 May reports a case lately heard at the Bloomsbury County Court, in which a butcher sued another for thirty shillings, the value of a pony of beef. The judge had evidently never heard of such an expression, and accordingly endeavoured to obtain an explanation, and after several questions he elicited from the plaintiff that a pony of beef was six ribs and the shoulder.

THOS. BIRD.

Romford.

JOHN BROUGH TAYLOR, F.S.A.—Of this worthy surgeon and antiquary there is some account in Longstaffe's 'History of Darlington,' p. xlviii, note, and in Nichols's 'Herald and Genealogist,' ii. 515, 516. He died on 1 Oct., 1825, in Villers Street, Bishopwearmouth, aged thirty-eight, a victim to typhus fever, then epidemic in the town, and was buried on the 5th in Monkwearmouth Churchyard. His father was a brewer and shipowner of Sunderland. His wife was Mary Elizabeth, daughter of Jonathan Midgley, of Newcastle-upon-Tyne. She lived after her husband's death at Cleadon, but died in St. Thomas's Street, Newcastle, on 30 Aug., 1855, aged sixty-five. Their son, John Taylor, became an eminent water engineer. Besides editing Hegge's 'Legend of St. Cuthbert,' 4to., Sunderland, 1816, and the 'Durham Visitation' of 1615, Taylor rendered Surtees some assistance in the compilation of the 'History of Durham' (*cf.* Introduction to vol. i. p. 10), and would seem, from what is said in *Gent. Mag.* for November, 1856 (p. 612), to have left some valuable manuscripts. GORDON GOODWIN.

FOLK-LORE OF HAIR.—In my childhood I used to be told in Yorkshire that if you swallowed a long hair it would twine about your heart and kill you. This belief was brought back to my mind the other day by reading the following passage in Middleton's 'Tragi-Coomodie, Called the Witch,' IV. i., *sub init.*:—

"*If* I trust her, as she 's a woman, let one of her long hairs wind about my heart, and be the end of me; which were a piteous lamentable tragedy, and might be entituled *A fair warning for all hair-bracelets.*"

Probably a similar belief prevails in other counties.

F. C. BIRKBECK TERRY.

STEEL PENS. (See 'Gilt-edged Writing-paper,' 8th S. ix. 414.)—I have the following notes, which may possibly be of service.

1829, a steel pen was enclosed in a letter as a great curiosity (J. L. Cherry, 'Life of John Clare,' p. 65).

Engraving of a bronze mediæval pen ('Archæologia Cantiana,' vii. 341).

Pen of bone (*Archæologia*, xxxvi. 290).

ASTARTE.

In Tuer's 'History of the Hornbook' (vol. ii. p. 99), I find:—

"The pen is by no means so late an invention as is often supposed. One of the earliest must have been that used by the Ostrogoth Theodoric, who, by means of a stencil-plate, on which were cut the first four letters of his name, ingeniously followed the openings with a pen, and was thus enabled to write his signature."

And further:—

"According to the *Nineteenth Century* of May, 1891, a metal pen, slit, and shaped like a quill pen, was recently found in the so-called tomb of Aristotle at Eretria."

J. H. D.

COLERIDGE AND LORD LYTTON.—The dictum of Coleridge regarding Milton—to wit, that "the egotism of such a man is a revelation of spirit"—probably suggested a remark of Lord Lytton's on Hazlitt. In his essay on 'Charles Lamb and some of his Companions' ('Quarterly Essays,' p. 100, Knebworth edition), Lord Lytton says:—

"Still more than as a critic Hazlitt excels as a writer of the Essay of Sentiment; when, in the spirit of his

favourite Montaigne, he abandons himself fairly to self-commune and self-confession.....For in essays of this kind the self-obtrusion to which we give the name of egotism is not a fault; it is the essential quality, infusing into desultory reveries the distinct vitality of individualized being."

Students of style could hardly have better examples of brevity and expansion than Coleridge's apophthegm and Lord Lytton's diffuse and laboured statement. THOMAS BAYNE.

Helensburgh, N.B.

THE BLAIRS PORTRAIT OF MARY, QUEEN OF SCOTS.—About sixty years ago, a gentleman, writing of a tour he had made in Russia, included the following remarks concerning certain relics of Mary, Queen of Scots, which he had been privileged to see; and what he has recorded of the portrait of Mary Stuart, known as the Blairs portrait, is important as giving a somewhat reliable and likely account of its origin. He says that

"the Imperial Library at St. Petersburg received a great acquisition of French works and manuscripts which had been collected by Dubrovsky, who was in the suite of the Russian Ambassador at Paris at the period of the Revolution, when he was enabled to obtain them for almost anything. Among them was a manuscript volume of letters from Mary, Queen of Scots, to Queen Elizabeth. Her missal, which was also shown there, was bound in dark blue velvet secured by clasps; it consisted of 230 pages. The first thirteen had the months and days of the year where particular prayers were introduced, beginning with the 30th Psalm in January. The book was illuminated with subjects from the Life of Christ and the Virgin Mary. The first was a picture of the Angel Gabriel, and at the bottom of the page were the words and figures: 'Marie Reyne, 1, 259.'"

In all probability, this book and the letters were part of the numerous writings that belonged to the Scotch College at Douai, which was founded by Mary, Queen of Scots.

On the return to the seminary of the Rev. Mr. Farquharson, the head of the college, after banishment during the Revolution, Mr. Wilson (the Russian tourist) relates that the reverend gentleman showed him over the college and assured him that he had had in his possession not only Mary's original prayer book, but a table clock belonging to her, the first ever made, besides the MS. poems of Ossian and many other interesting papers that he had not seen since the Revolution. To continue in Mr. Wilson's own words:—

"A full-length portrait of her, which had been concealed in a chimney during the disastrous period and which was copied from a miniature given by the queen to Miss Curle, one of her maids of honour, at the time she was on the scaffold, was all that remained, everything else being carried off by the mob or committed to the flames.

"The picture was set up in the dining-room of the college at Douai, and it was a singular circumstance that in the title deeds it was directed that to whatever place the seminary was removed the picture was to go with it. It was then taken to the Scotch College at Paris, where it was to remain until it was seen if the College at Douai were to be restored."

It is now located at Blairs, near Aberdeen. Originally it came into the possession of the College at Douai by bequest from Elizabeth Curle, and, from the statement, coming evidently from herself, that it was copied from a miniature given to her by the mistress whose last kiss she had received prior to execution, it seems most probable that the large picture was painted under her instructions as eye-witness, for in the background there is a vignette of the execution in miniature that tallies with the account of another eye-witness, R. Winkfield, in his letter to Lord Burleigh. It was bequeathed as "Grand portrait de sa Majesté vêtue comme elle était à sa martyre."

It was saved from the fury of the Jacobins by being hastily cut out of the frame, wound round a wooden roller, packed in a secure outer envelope, and secreted in one of the nooks in the wide chimney of the refectory, where, as the brethren judged, there would be cold cheer for awhile. There it remained from 1794 to 1815—nineteen years—and was found uninjured.

The order of English Dominican monks at Bornheim, in Flanders, founded by Cardinal Philip Howard, had a curious picture of Mary, Queen of Scots, ascending the scaffold. HILDA GAMLIN.

Camden Lawn, Birkenhead.

"CLEM"=TO SUFFER FROM COLD.—Somewhere in 'N. & Q.' north-country folk have been stamped as being peculiar, because they not only account a man "starved" when he is slain by hunger, but likewise when he is stricken with cold. If Mr. C. G. Harper, author of 'The Marches of Wales,' may be trusted, he heard the word *clemmed* used with a similar extension of meaning in a Shropshire village. Nodal and Milner's 'Lancashire Glossary' has "*Clem, Clam*, to starve from want of food":—

"'Ah,' said the farmer, 'you look at our large fireplace. 'Tis warm here in summer, but nation cowd in winter time, an' we'd be 'alf clemmed if we didn't always have a good large log on it then.'"—P. 324.

Kleumen in Dutch, as Nodal and Milner note, signifies to be benumbed with cold.

ST. SWITHIN.

ST. CORNÉLY, AT CARNAC, IN BRITTANY.—St. Cornély is the patron saint of the parish, and no one visiting Carnac and its mysterious alignments can fail to become acquainted with him. St. Cornély's fountain—a large, built well, supplying the village with an abundance of excellent water—has a figure of the saint above it, enclosed in an iron grating. Outside the church there is another figure of the saint above the entrance. He stands between two cows, one black and white, and the other red and white, the entire group being composed of painted stucco. St. Cornély is regarded as the protector of cattle. Behind one of the cows one sees a representation of menhirs, probably in allusion

to the legend that the celebrated stones of Carnac were Roman soldiers who pursued the saint, and were in consequence petrified by his miraculous power. The stones are still called in the district "les pierres de Saint Cornély." This Cornély is the St. Cornelius of ecclesiastical annals, usually described as Pope and Martyr, who was made Bishop of Rome about the middle of the third century, and was soon after banished for his adherence to the Christian faith. In the 'Lives of the Saints' (second edition, London, 1750) we are told :—

"All the ancient Martyrologies place our saint's name on the 14th of September, supposed to be the day of his death; but, for the more solemn celebration of his memory, it has been removed to the 16th of the same month. The venerable remains of the holy Pope were brought to Rome and buried in Callistus's ground; where they lay till Adrian I., in the eighth century, placed them in a church he had built in honour of the saint."

St. Cornelius was a friend of St. Cyprian of Carthage, who is also commemorated on 16 Sept.

J. M. MACKINLAY, F.S.A.Scot.

Glasgow.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DRAWN BATTLE OR MATCH.—If any readers of 'N. & Q.' happen to know the origin of this expression, and can tell how or where the "drawing" comes in, or the sense of *draw* which is used, I shall be glad if he will communicate with me. We have plenty of instances of the phrase from the early part of the seventeenth century, but none which throws any light on the drawing, except, perhaps, this, of Selden : "The issue is like that of a drawn battle, wherein he that continueth last in the field is glad to be gone away." Could it be a battle or combat which was *withdrawn* from final decision, so that each side was glad to retire from the field as soon as he could? I find nothing like it under *withdraw*. J. A. H. MURRAY.

Oxford.

A SCOTTISH "LEGEND."—In Jamieson's 'Scottish Dictionary' (*s.v.* "*Bauchle*, to shamble"), the quotation is found "a bair clock, and a *bachlane* naig," the reference being "Legend Bp. St. Androis, 'Poems,' sixteenth century, p. 327." I should be much obliged for a fuller reference to the book cited; the date, editor, or any particular by which I could identify the book; or for reference to any collection in which the above-named 'Legend' may be found. A. L. MAYHEW.

BERRIMAN OR BERRYMAN FAMILY.—A query respecting this family has long remained unanswered. The announcement of the recent decease, at Upper Court, Woldington, Surrey, of Major John Berryman, V.C., one of the heroes of Balaclava, induces me to repeat my inquiry in some measure, by asking what is known of the pedigree and arms of this Crimean veteran's family. The Berrimans in whom I am interested were Gloucestershire folk, their arms being Argent, on a bend sable, cottised gules, three boars' heads couped of the field. LAC.

GRAY OR GREY?—Perhaps among the several common English words of which the spelling is unsettled there is no case the orthography of which is so uncertain as is this *grey*, or *gray*. Accepting the old principle that where the spelling or pronunciation of a word is in question the practice of the majority of educated people should decide, I have asked many persons how they spell *grey* (?), and have also in scores of instances noted its spelling in print, but cannot determine which of the two forms is the more customary. As a proper name, *Gray* is certainly by far the commoner spelling. In the Directory for this neighbourhood I find twenty-nine *Grays* and not one *Grey*. But our old titled families prefer the *e*—witness the Northumberland and the Wilton *Greys*, and the "twelfth-day queen," daughter of Henry Grey, Duke of Norfolk. Of English literary and scientific celebrities who wrote their name *Gray* we have, besides the author of the 'Elegy,' Asa Gray, the botanist; George Robert Gray, the British Museum ornithologist, and his brother, George Edward, who long was at the head of the Natural History Department of the British Museum. Among *Greys* of our own day are Sir George Grey, the explorer and colonial administrator, and in the seventeenth century there were Dr. Richard Grey (whose *memoria technica* was an instrument of torture in common use in my boyhood) and Zachary Grey (like the chronologist, a theologian), well known for his excellent edition of 'Hudibras.' By-the-by, the *grey* of *greyhound* is not akin to the name of the colour; and it may not be quite safe to assume that the English surname is always a colour name. The Anglo-Saxon form of *gray* is *græ'g*, and the Middle English *gray* and *grey*.

HENRY ATTWELL.

Barnes.

ASTROLOGICAL SIGNATURES.—In O'Flaherty's 'West Connaught,' published by the Irish Archæological Society in 1846, occurs a facsimile of the author's signature to a letter dated 17 January, 1681/2. Underneath his name O'Flaherty writes "Jly," and then makes the astronomical sign for Mars, almost attaching it to the end of the tail of the *y* in his name. From this I infer that his horoscope was cast at the time of his birth (July ?), and that Mars was his natal star. I should like to be referred to other instances of what may perhaps be called astro-

logical signatures. The editor gives Galway as the place of the letter's date; but to me it seems to be "ny Galway"; this is, written at his place called "Parke," which was about seven miles west of the town, and so *nigh* to it. See p. 427, and "Parke" on its map. P. S. P. CONNER.

Philadelphia.

SOCIETY TO EXPLORE NORMAN CHARTERS.—Some time ago a notice appeared that it was in contemplation to form a society to explore Norman charters, and endeavour to obtain more information than we possess of Norman genealogies as they connect with our own. Could any of your readers oblige with information? OIL.

'GULLIVER'S TRAVELS.'—Is it anywhere noted in early criticism of this masterpiece that Swift chose his title as a punning one, in close touch with the old-fashioned words *gull*, *gullible*, and *gullish*, all meaning either to mislead by deception or possessing the quality of being misled? He was, as the world knows, the prince of punsters. J. G. C.

"MARCELLA."—What is the history of this word, which is familiar as an item in drapers' catalogues, but is generally ignored by the dictionaries? The 'Century' (if I remember rightly) gives *marsella*, and defines it as a linen fabric. The 'Standard' gives *marseilles*, and defines it as a heavy cotton fabric with raised pattern. This last answers, I am told, to the *marcella* of our shops. *Marseilles* appears to be the current form in the United States, and the material is said to take its name from the French city. C. S. WARD.

Wootton St. Lawrence.

A BRASS INSCRIPTION IN FULHAM CHURCH.—The Rev. Herbert Haines, in his 'Manual of Monumental Brasses,' 1861, gives in his list, under the heading of "Fulham, Middlesex," in addition to the Flemish brass of Margaret Saunders, a brass inscription to Augustus Parker, 1590, *æt.* sixty-three, with merchant's mark. Now I have been unable to find the existence of this inscription in the church, and also can trace no mention of it either in Bowack's 'Middlesex' or Faulkner's 'Fulham.' Did it ever exist? Perhaps Haines has placed it wrongly. MR. CHAS. JAS. FÉRET might assist me. I am looking forward with pleasure to his forthcoming work on Fulham. ETHERT BRAND.

93, Barry Road, Stonebridge Park, N.W.

"IRPE."—This word occurs, as adjective and noun, in Jonson's 'Cyntbia's Revels': "Maintain your station, brisk and *irpe*, shew the supple motion of your pliant body, but in chief of your knee and hand" (Act III. sc. iii.), and "From Spanish shrugs, French faces, smirks, *irpes*, and all affected humours, good Mercury defend us," in the Palinode which closes the play. Are there any other instances of this word? The dictionaries do not appear to give any. And what is the etymology of it? Gifford thinks it may be connected with the Dutch *werp*, *wierp*, or *worp*, but this is evidently a mere guess on his part.

PERCY SIMPSON.

AEROLITES.—We are told in many books of reference that before the great shower of stones which fell in Normandy in 1803 it was the general opinion of men of science that the stories to be found in classical and mediæval authors as to stones reaching our planet from outer space were mere fables, or the fancies of ignorant peasants. I shall be glad to be referred to the writings of persons who made mistakes of this kind.

ASTARTE.

JOHN PAYNE.—I should be obliged for any information as to the present representatives of the family of John Payne, whose property was forfeited to the Crown in 1553.

What is the debt to the Crown referred to in the following quotation from 'Calendar of State Papers, Queen Mary, Domestic Series,' vol. i.?—

"1553. Warrant by the Queen (her first signature) to the Chancellor and of the Court of Firstfruits and Tenths to accept from John Payne the Manor of Cryston and all his other lands in Uphill Cubstocke and Worle, co. of Somerset, in discharge of his debt to the Crown."

The manor of Christon only passed into his hands by purchase in 1548.

C. GODFREY ASHWIN.

Christon Rectory.

"PUSHFUL."—Is this adjective, which I have always regarded as colloquial, if not dialectal, coming into general use? In *Punch*, 14 March, the cartoon is styled 'Well Matched,' and Oom Paul is represented as saying to "Pushful Joe," "Look here! Push-stroke barred you know."

In the *Daily News* of the same date, in a leading article on 'The Soudan Again,' "pushful" occurs: "England, we need not say, has all along been not the *pushful*, but the restraining force, so far as the Soudan is concerned."

F. C. BIRKBECK TERRY.

GORDONS IN CO. TYRONE, IRELAND.—I shall be very glad of information as to the Scotch ancestors of (1) Peter Gordon, farmer, of Ballice, co. Tyrone, will dated 25 March, 1743, proved in the Diocesan Court of Derry, 7 Nov., 1744, married Mary, second daughter to Robert Boak, or Boke, farmer, of Bellice; (2) William Gordon (Peter's brother), farmer of Ballysheagh, parish of Leckpatrick, co. Tyrone, will dated 2 Dec., 1753; he married Mary Ross, sister to Aaron Ross of Miltoun and Joseph Ross of Strabane. An ancestor of William's possesses an old painting of arms, blazoned Azure, three boars' heads erased or;

crest, a dexter arm grasping a scimitar ppr.; motto, "Dread God"; and underneath same is written, "An antient and respectable family of Scotland." It is believed these brothers went from Galloway to Ireland about the end of the seventeenth century. A. A. GORDON, F.S.A.Scot.

Conservative Club, Edinburgh.

ARMS OF IPSWICH SCHOOL.—*St. James's Budget* for 19 June contains (pp. 37, 38) an interesting article on Ipswich Grammar School, including an excellent illustration of 'The School Arms,' which are as follow: France modern and England quarterly, surmounted by the imperial crown of England; dexter supporter, a greyhound collared; sinister supporter, a dragon; on a scroll underneath are the words "SCHOLA : REGIA : GIPPESVICENSIS." On inquiry since made as to the tinctures usually accepted at the school, one of the co-editors of the *Ipswich School Magazine* has courteously and carefully given the following particulars. The tinctures of the shield as those of the royal standard; the crown is golden; the greyhound is white, collared gules; the dragon is brown (? "proper"); the scroll is gules and the letters golden. The writer of the article in *St. James's Budget* informs us that Queen Elizabeth granted to the school (which was founded as early at least as 1477) a new charter, and that "the school, out of compliment to the maiden queen, has adopted her motto of 'Semper eadem.'" The supporters are also those of Elizabeth, for in Boutell's 'Royal Armory of England,' chap. xii. (see the *Art Journal* for 1868, p. 270), we are told that she used a golden lion, and either a golden dragon or a white greyhound. Can any reader give another instance of the dragon being coloured brown (? "proper")? Kindly reply direct to

CHARLES S. PARTRIDGE.

Stowmarket, Suffolk.

ARMORIAL.—I am the last of my branch of an ancient family, having to go back so far as the sixteenth century in order to find a connexion between any one now bearing my name and myself. Do the laws of England and heraldry permit me to leave my right to the family coat of arms to whom I please? If so, would a change of surname be necessary? Could any correspondent furnish instances of arms being thus left? G.

JOHN NORMAN, OF BRIDGWATER.—The account of him in vol. xli. 'Dict. Nat. Biography' needs revision and addition. He was a son of Adrian Norman, rector of Trusham, Devon, donor of one of the bells there which bears his name. He (Adrian) married Joane Merdon, of North Bovey. Their son John's wife, in 1663, was a sister of Theodosia Alleine, of Batcombe, married to Joseph Alleine. But much uncertainty exists concerning the wife or wives and children of John, and there is no proof of his having been father of Henry Norman, Master of the Free Grammar School at Langport, Somerset, erroneously printed *Longport* in 'D. N. B.' (Boase's 'Reg. Coll. Exon.,' Pars II., 1894, pp. 231 and 388; Parish Register of North Bovey). KANTIUS.

Wellington Cottage, West Hill, Ottery St. Mary.

QUOTATION.—Where in Lord Macaulay's works can the following sentence, or something like it, be found? "The paradoxes of one age become the truisms of the next." W. PRYCE MAUNSELL.

5, Martello Terrace, Kingstown.

THE SCRIMSHAW FAMILY.—Can any one give the history of this family?—Scotch I presume. It is stated that in the reign of Charles I. grants of 1,000*l.* were given to Sir Edwin Scrimshaw and to Sir Charles Scrimshaw. What became of the descendants of these gentlemen? Were the estates and rank forfeited; and, if so, why not restored at the Restoration? I should be glad to learn under what title the descendants (if any) are known to this day. Strange, is it not, for both rank and estates to be forfeited? I presume it is right to say that the name of Scrimshaw is associated with the Scottish nobility, and one especially which owes its origin to knightly deeds. Strange to say, there is a family bearing this uncommon name having both the Christian names, viz., Edwin and Charles. Can it be asserted these gentlemen are the lineal descendants of Sir Edwin and Sir Charles?

F. CARR.

'THE MILL.'—Can you or any of your readers inform me who is the author of a poem entitled 'The Mill,' published about seventy years ago? A. M.

"BILLINGSGATE."—Why is coarse language so often described as "Billingsgate"? Is the persistent association of the old fish-market with blackguardism justifiable? Our dictionaries hand on the conceit from one generation to another. In a recent cyclopædic dictionary I find Billingsgate defined as "foul abusive language such as is popularly supposed to be mutually employed by those who are unable to come to an amicable understanding as to the proper price of the fish about which they are negotiating." Dr. Brewer places the responsibility on the fish-vendors only. Bailey (eighth ed., 1737) calls a "Billingsgate" "a scolding impudent slut"; and Pope and other writers use the word in much the same connexion. When did this notoriety first attach to Billingsgate; and is vituperation a distinguishing characteristic of all dealers in fish (*vide* Chambers's 'Eng. Dict.,' 1872)? There seems no reason why profanity should be more closely associated with Billingsgate Market than with Covent Garden or old Smithfield. But may not Billingsgate have suffered for the sins of others? Between Billings-

gate and the old bridge was the favourite haunt of the riverside rough. All the down-river tilt-boats started and arrived at this point, and rascaldom reaped a rich harvest at this particular spot. The place swarmed with "b'low bridge" watermen—the worst specimens of their class. Defoe has left on record his unfavourable impressions of the tilt-boat men, and in Dr. Johnson's days the slanging and swearing of Thames watermen (and, indeed, of many of their fares) had become a riverside nuisance. The stream was crowded with merchant vessels. Men-of-war were moored off the market. The whole neighbourhood was often in commotion as press-gangs arrived with fresh consignments for the tender off the Tower. Thus blackguardism seemed naturally to gravitate towards the neighbourhood of the market, though not necessarily to the market itself, of whose frequenters it may in all charity be inferred that they had the average low-class Londoner's disregard for the delicacies of speech. It would, perhaps, be interesting to know how far back this evil repute of Billingsgate can be traced, and how the odium has attached to the market which might possibly with more propriety be spread over at least the riverside section of the ward.

W. H. HARPER.

Duncombe Road, N.

[See 2nd S. vii, 496, and 'N. E. D.']

PLAGUE STONES: BASE OF CROSS.—There is the base of the mediæval village cross yet to be seen in the street, at the village of Grayingham, Lincolnshire. It consists of a single large stone—the remainder of the cross having perished. A few days ago I was informed that the villagers believe it to be what they call "a plague stone." What is this? There is a local tradition which says that the base of a mediæval cross which yet remains, half way between Fulford and York, about a mile and a half to the south of the city, was used as a place of meeting between the townsfolk and the country people during the Plague in 1665. We know that it was so used during the cholera in 1833. Those who had market produce to dispose of placed their goods on the steps of the cross, and the purchasers, in their turn, laid the money upon it, so that none needed to touch the other. If "plague stones" have any connexion with this, I should suppose that it is more likely to be a tradition handed down from the time of the Black Death than to have arisen in 1665; but I should be glad to hear if any one else knows of "plague stone" used in this sense.

FLORENCE PEACOCK.

"BOMBELLIEAS."—What are these? The word occurs in the following connexion: "Die sinker, Stamper and Piercer. Manufacturer of Bright, Common and Japanned Tin Wares, Bombellieas and Gauze Eye Protectors, Tin Boxes, &c."

BEN. WALKER.

Replies.

OXFORD IN EARLY TIMES.

(8th S. ix. 308; x. 12.)

It is well known that this name was always trisyllabic before A.D. 1400, and that *Oxford*, in two syllables, is modern.

Chaucer has *Oxenford* seven times. The A.-S. form is *Oxna-ford*, occurring in the 'A.-S. Chronicle'; with which we may compare the plant-name *oxna-lyb*, ox-heal, in the 'A.-S. Leechdoms (Glossary).'

Oxna is not the genitive singular, but the genitive plural of *ox*; the *n* is due to the fact that *ox* belongs to the *n*-declension. Hence *Oxna-ford* does not mean "the ford of the ox," but "the ford of the oxen."

We have no evidence of any earlier spelling, nor is there the least reason for supposing that the word was originally Celtic.

Not only fifty years ago, but even at the present day, there are people who are ignorant of the commonest principles of language, and refuse to admit any phonetic laws or to take any trouble to discover the historical sequence of forms. Their only idea is that "etymology" is a question of assumption and assertion, founded on guesswork and proclaimed by reiteration and bluster. They will never cease to repeat that *Ox* is a "corruption" of *Ouse*, or *Ose*, or *Usk*, or something else that is equally ridiculous. The more "corruption" there is in a guess, the deeper is their conviction of its truth. They like to think that the A.-S. *-na* and the M.E. *-en* were inserted in the body of the name "by corruption"; that *ox* is a "corruption" of *ux*; that *ux* is a "corruption" of *usk*; and that *usk* is a short form of the Celtic (Old Irish) *uisge*, water. The last of these propositions is phonetically possible, and accounts for the river-name *Usk* fairly enough; but it is a very far cry from *uisge* to the A.-S. *oxna*. I am not aware that there is any such river-name as *Ox*.

The old Celtic word *uisge* has much to answer for. That it is now spelt *whiskey* is admitted; as also the fact that it forms part of the word *usquebaugh*, "the water of life." But when it comes to river-names, we are asked to believe that it signifies any sort of vowel that is found in connexion with anything involving an *s*. There are books which make it the parent not merely of *Ox-* in *Ox-ford*, but of *Esk*, *Es-* in *Esthwaite*, *Ease-* in *Ease-dale*, *Ewse-* in *Ewse-ley*, the *Is-* in *Is-bourne*, the *Ash*, the *Ise*, the *Ez*, the *Axe*, the *Ock*, the *Usk*, the *Ouse*, and a great many more. No attempt is made to explain the Protean nature of the vowel; probably because it is a principle of the theory of "corruption," that vowels are of no account.

WALTER W. SKEAT.

The origin of the name of Oxford is examined at length in pp. 348–365, forming Appendix B. in Mr. James Parker's 'Early History of Oxford,' Oxford, 1885. The writer allows the impossibility of arriving at a certainty in the comparison of the two theories, while the form "Oxnaforda," the ford of oxen, is unquestionably the earliest, occurring in the 'Anglo-Saxon Chronicle,' *s.a.* 912 (p. 348, cf. p. 324). But this will not settle the question. There is strong reason

"for the probability of the name of Ouse or some cognate form of the river-word having been applied at one time to the Thames as it flows past Oxford. That a ford over that river should be called from the river is more likely to have been the case than from certain cattle which may have crossed the river."—P. 365.

After noticing other local allusions to the river-name, Mr. Parker writes:—

"It must be admitted that all this amounts only to circumstantial evidence; but then it is a case in which only circumstantial evidence can be obtained."—*Ib.*

ED. MARSHALL.

UMBRIEL (8th S. ix. 507).—Your correspondent remarks that we know all about Ariel; but I scarcely think we do. It is used many times in the Bible, and in Isaiah always as a designation of Jerusalem, but why does not seem quite clear. A marginal note in the Authorized Version (Is. xxix. 1) explains it to mean "the lion of God," but one in the Revised Version offers as an alternative explanation "the hearth of God," the latter being probably suggested by the use of the word in Ezekiel xliii. 15 (second clause), 16, for "altar," as it is rendered in the A.V., or "altar-hearth" in the R.V. The former has a marginal note, "Heb. Ariel, that is, the lion of God," whilst the latter simply refers to its note in Is. xxix. 1. It does not follow, however, that the word is used by both prophets in the same sense, though it is quite certain that Isaiah uses it as a metaphorical designation of Jerusalem. Ariel also appears as a proper name in Ezra viii. 16, and in 2 Sam. xxiii. 20, and 1 Chron. xi. 22, where the A.V. renders "lion-like men," but the R.V. takes Ariel as a proper name, and translates "*sons of* Ariel," supplying the word for *sons*, supposed to have dropped out of the text.

What your correspondent means by knowing all about Ariel probably is that the name of the satellite was taken from Ariel in the 'Tempest,' with which we are all familiar. But it is not likely that Shakespeare intended to refer to the Biblical use of the word: he probably meant it as equivalent to *aërial*, to signify the light, airy nature of the dainty spirit. That Pope, in the 'Rape of the Lock,' adopted it from 'The Tempest' there can be little doubt. Apparently he wished to introduce also a more saturnine and melancholy sprite, and the word Umbriel (I know no earlier use of it) may have been taken, like that for the game ombre, from the Spanish *hombre*, man, adding *el* that the termination might resemble that of Ariel. I need hardly remark that Umbriel, the second satellite of Uranus, moves much more slowly than Ariel (the first), being nearly twice as long revolving round the planet.

W. T. LYNN.

Blackheath.

Respecting the above I can find no information. John Trithemius, a Benedictine monk (1462–1516), states, in a treatise on spirits, that Ambriel was the spirit (or angel) set over the sign "Gemini." Umbriel may be a variation of Ambriel. The position of Uranus in the heavens when Lassell made the discovery might to some extent explain the reason for naming the satellite Umbriel.

JOHN RADCLIFFE.

LAWRENCE SHIRLEY, FOURTH EARL FERRERS (8th S. ix. 308, 349, 435).—In reference to the execution of this singular and unhappy man perhaps the following verse, said to have been found in his apartment, may not be out of place in 'N. & Q.,' viz.:—

In doubt I lived, in doubt I die,
Yet stand prepared the vast abyss to try,
And, undismayed, expect eternity.

Vide 'The Book of Remarkable Trials,' John Camden Hotten, London, 1872.

HENRY GERALD HOPE.

Clapham, S.W.

GEORGE BORROW (8th S. ix. 407, 474).—May I be allowed to correct a misprint in my note at the last reference? Borrow's wife came from Oulton, near Lowestoft, not Dalton. JAMES HOOPER.

NAME OF UNIVERSITY (8th S. ix. 488).—I am quite sure that the Archbishop of Canterbury knows the Greek language too well to misplace the accents on the words as does your correspondent G. E. LEATON-BLENKINSOPP.

THE GRACE DARLING MONUMENT (8th S. ix. 486).—The effigy here referred to is not the one that was originally sculptured. The monument was designed and executed by Mr. Raymond Smith. In 1884, owing to the wasted condition of the figure, the then Vicar of Bamburgh, the Rev. A. O. Medd, originated a public subscription which amounted to 137*l.* Mr. Smith, who had fortunately preserved the original model, was commissioned to sculpture a new one; and from the balance, a stained window, by Clayton and Bell, was erected in the north transept of the church. The unveiling took place in July, 1885. The old effigy has been placed inside the church, with the information that the monument and figure were placed in the churchyard in 1844, the whole cost of the monument being defrayed by Mrs. Catharine Sharp, Close Hall, Barnstaple, widow of the Rev.

Andrew Boult Sharp, a former vicar of Bamburgh. It was unfortunate that the figure should have been a second time placed under an open canopy and in such an exposed situation, to be wasted away by the united action of sun and rain. The enormously heavy canopy resting on such frail pillars will inevitably suffer the same fate, if re-erected as they were. Surely some solution might be applied to the figure to arrest further inevitable decay. I may add that I was at Bamburgh when the Forfarshire was lost, and, as soon as the storm had sufficiently abated, went off in the Castle boat to the wreck and to the Longstone Lighthouse where the survivors were; a not to be forgotten event. G. H. THOMPSON.

Alnwick.

In 'N. & Q.,' 29 March, 1884 (6th S. ix. 250), the late Rev. A. O. Medd, then vicar of Bamburgh, alludes to Grace Darling's tomb, and states that he will gladly acknowledge any contributions for its repair. See 'Grace Darling, her Biography,' 6th S. ix. 142, 190, 250, 279. In February, 1895, I visited the tomb, when I found that the canopy had been blown down, if I remember rightly, during a then recent gale. CELER ET AUDAX.

CHINESE COLLECTION AT HYDE PARK CORNER (8th S. ix. 489).—The *Illustrated London News*, 22 April, 1848, speaks of "the premises formerly occupied by the Chinese Collection at Knightsbridge," and on 21 Aug., 1847, the collection is announced to be opened on the 24th of that month, at Fairfield, near the Church, Bow, in a "Kin Teen" which had occupied eight months in building.

W. C. B.

SOUTHWELL MSS. (8th S. ix. 488).—Several of these manuscripts are, I believe, in the British Museum. One set of papers which formed a portion of the collection, and which is described on pp. 174–185 of Thorpe's 'Catalogue,' published in 1834, is in the Royal Irish Academy. It contains many valuable documents relating to the Irish War of 1690–91, including a collection of letters and orders signed by James II., which were taken by the English at the battle of the Boyne.

J. DE COURCY MACDONNELL.

Fairy Hill, Limerick.

These important collections of State Papers and other manuscripts appear to have been acquired, *en bloc*, by Thos. Thorpe, the bookseller, of Bedford Street, Covent Garden, who catalogued them for private sale, in 1,181 lots at the prices affixed; and a copy of the catalogue, dated 1834, is in my library. No doubt many of the items were purchased from Thorpe by that well-known collector the late Sir Thos. Phillipps, of Broadway, co. Worcester, at all times his best customer. Others are now in the British Museum. During the last few years portions of the Phillipps collection have been dispersed under the hammer of Messrs. Sotheby, including some of the Southwell MSS.

W. I. R. V.

PREBENDARY VICTORIA (8th S. ix. 329, 377; x. 14).—The passage which MR. PICKFORD quotes from Murray is taken by the writer from Jones and Freeman's 'History of St. Davids'; the learned authors can throw no further light. George Owen, the Elizabethan historian of Pembrokeshire, speaks of the "præbenda Reginæ ratione collegii Menevensis," and his editor notes that the king's cursal originated when the college of St. Mary at St. David's was annexed by the Crown during the reign of Edward VI. H. O.

VICTOR HUGO: 'NOTRE-DAME DE PARIS' (8th S. ix. 88).—I am inclined to think "ce capitaine anglais qui s'enliza dans un troupeau de crabes" (liv. ii. ch. vi.) may be found in one of the fanciful romances of Léon Gozlan dealing with tropical countries. I have looked over "the emotions of Polydore Marasquin," which relates to an English captain and certain extraordinary islands in the Malay Archipelago, in expectation of finding it, but without success. I think it must be agreed that the allusion in all probability comes from a French source, as Hugo's acquaintance with English literature was limited. JNO. HEBB.

Willesden Green, N.W.

LLOYD FAMILY (8th S. ix. 48).—I have hoped some one of those who have seen the query would answer this more fully. All I know is that Bishop Lloyd was, from his arms, of the tribe of Brochwel Ysceithrog, and so related more or less distantly to the Lloyds of Llyv. Lloyd is a name of such frequent occurrence that the common ancestor might have lived five hundred years before the bishop. T. W.

Aston, Clinton.

THE BESTOWAL OF KNIGHTHOOD (8th S. ix. 289).—I send G. S. C. S. the information given by a few writers on knighthood. 'The Theater of Honour and Knighthood,' by Andrew Favine, 1623, says:—

"The first Kings and Princes, being Christians, at giving this golden Girdle, kissed the new made Knight on the left cheeke, and used these words. 'In honor of the Father, of the Sonne, and of the blessed Holy Ghost, I make you a Knight.'"

This ceremony Ashmole states some authors think was the same as the one used by Charlemagne when he knighted his son Louis the Debonair.

Segar, in his work, 'The Book of Honor and Arms,' 1590, bk. v. p. 9, gives the ceremony of making knights about the year 1020 as follows:—

"This oath taken, two of the chief Lords led him unto the King, who presentlie drew forth his Sword and laied the same upon his head, and said: 'God and S. George (or what other Saincts the King pleased to name) make thee a good Knight.'"

Nisbet gives another: "Sis eques in nomine Dei (Be a knight in the name of God)," and adds, "Advance Chevalier, rise Sir A. B." Glover's 'Nobility Political,' 1610, edited by Mills, has another version: "Soyez bon Chevalier d'oresenauant au nom Dieu (Be from henceforth a good knight in the name of God)." In Selden's 'Titles of Honor' the formula is, "Avancez Chivaler au nom de Dieu," and "Avancez Chivaler," which agrees with J. B. Burke, who gives the ceremony used at the present time:—

"The dignity of knighthood is now received by the person kneeling before the sovereign, who with a stroke of the sword over the right shoulder, pronounces these words: "Sois chevalier, au nom de Dieu (Rise up knight in the name of God)," followed by 'Avance chevalier.' At present the command to rise is expressed in English, with the addition of the Christian name and surname of the new knight."

In 'An Essay on Chivalry' (republished from the 'Encyclopædia Britannica,' 1818) the formula is given thus: "I dub thee knight in the name of God and St. Michael (or in the name of the Father, Son, and Holy Ghost). Be faithful, bold, and fortunate." No authority is given for the statement, but extracts are given from various poets, Sir Walter Scott being one of them.

JOHN RADCLIFFE.

William Berry, in his 'Encyclopædia Heraldica,' vol. i., under the article "Knight," says:—

"The manner of conferring knighthood has been different at different periods, but became more ceremonious and sacred when the cause of religion was believed to be closely connected with it; then, instead of the brief form of earlier times, when the king created a knight by putting a military belt over his shoulder, kissing his left cheek, and saying, 'In honour of the Father, and the Son, and the Holy Ghost, I make you a knight'; or the still briefer form of modern times, the preparations occupied a considerable time, and the ceremonies were numerous. The words which were early in use on the occasion bear a near resemblance to those used at baptism, and at the period now under discussion some of the ceremonies also of that sacrament were introduced: a profanation occasioned by the superstitious zeal of those who fancied that the emblems of sanctification and regeneration could not be misapplied to men who adopted a new mode of life for the defence of religion and virtue. Fasts and vigils preceded the day of the intended knight's admission; he passed through a bath, as a sign of purification, and then was arrayed in a white garment, as an emblem of a new life which he proposed to follow. When the solemn day was arrived, he was conducted in pomp to a cathedral or church, where he was invested with the sword and spurs, and his cheek or shoulder was touched with a slight blow, in token of the last affront which he was to endure: he then offered his sword on the altar, which was blessed by the ministers of religion, and again restored to him; and he took an oath, the tenor of which was that he would speak the truth, maintain the right, protect the distressed, practice courtesy, pursue the infidels, despise the allurements of ease and safety, and vindicate, in every perilous adventure, the honour of his character. Such were the ceremonies which, in the times of the holy wars, attended the creation of a knight; but when the duties which the title then required were changed or lost, and the title itself became very general and comparatively insignificant, the solemnity gradually decayed and all that remains in the making of a knight bachelor, or simple knight, is the slight blow on the shoulder from the sword of the monarch, who says, 'Sois chevalier, au nom de Dieu.'"

EVERARD HOME COLEMAN.

71, Brecknock Road.

"BOSCH" OR "BOSH" (8th S. ix. 324, 418).—The origin of the word is doubtless well known. But if not already noticed, it may be worth mentioning that the expression was probably popularized by Lady Sale's 'Journal,' 1843. She says at p. 47: "The people flatter the Envoy into the belief that the tumult is *bash* [nothing]." The book was widely read, the edition from which the above extract is made being the eighth thousand.

J. H. R. C.

THE 'NEW HELP TO DISCOURSE' (8th S. ix. 489).—There were two well-known seventeenth century books: 'A Help to Discourse,' of which the first edition was published in 1619, and 'A New Help to Discourse.' The seventh edition of the former work, according to Lowndes, was enlarged by W. B. (Baldwyn) and E. P. (Phillips), and was published in 1628. I have often seen it stated that the initials E. P. stand for Edward Phillips, the nephew of Milton; but this is impossible, as that writer was not born till August, 1630. Nor do I think he had any hand in 'A New Help to Discourse.' Winstanley, who was undoubtedly the editor of the latter work, may have made use of Phillips's writings, just as he did in the case of his 'Lives of the English Poets,' which is founded on Phillips's 'Theatrum Poetarum'; but these vade mecums of the diner-out of Caroline days are not of sufficient interest to incite one to a critical examination of their contents.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

The bottom part of the title-page of my copy reads: "By W. W. Gent. | The Second Edition. | That Author best of all doth write, | Who mixeth Profit with Delight. | London, Printed by P. J. and sold by the Booksellers of London and Westminster, 1672." My book is in the original calf, and as clean and sound as can be.

R. R.

Boston, Lincolnshire.

"JEMMY"=CROWBAR (8th S. ix. 424).—I am acquainted with the reference to the use of this word which MR. PICKFORD quotes; it is also quoted in Davies's 'Supplementary Glossary,' and is probably the earliest generally known instance of this usage of *jemmy*. But it is older than the year in which Ingoldsby's 'Nell Cook' appeared in *Bentley's Miscellany*. When, some time ago, I had occasion to consult Pierce Egan's edition of Grose's 'Classical Dictionary of the Vulgar

Tongue,' I observed and made a note of this word. My note-book says :—

"*Jemmy*, a crow. This instrument is much used by housebreakers. Sometimes called *Jemmy Rook*."

Egan does not, however, give any clue as to how the word came to be so applied; but he gives another word, in *gimcrack* or *jimcrack*, which may possibly throw some little light on the subject. This he defines, in one of its two significations—the other meaning is not material hereto—as meaning "a person who has a turn for mechanical contrivances." This term *gimcrack* suggests a train of possibilities. The thought has occurred to me that possibly the persons so called may, from their reputed skill for mechanical contrivance, have been the originators of the implement which we now know as a *jemmy*—the latter name thus having its rise from the original makers of the instrument. We have such instances. Of course, this suggestion is merely tentative, and will be taken at its worth, but, in the absence of anything like a settled etymology, which so far I have never yet lighted on, may be worth considering. But there is another term, also quoted by Egan, which must claim attention. This is *jenny*, which Egan defines as "an instrument for lifting up the grate or top of a show glass, in order to rob it." This is an old cant word, and is contained in the 'Collection of Canting Words and Terms,' &c., affixed to Nathaniel Bailey's good old 'English Dictionary.' Another name, which Bailey also gives, is *betty* or *bess*, which apparently applies to the same instrument; for the definition here is "a small engine to force open the doors of houses." For both *jenny*, or *jinny* as it is sometimes written, and *betty* your readers may turn to MR. F. ADAMS's article on "'Jemmy'=Sheep's-head' (8th S. vi. 138), where it will be seen the suggestion is made that in *jenny* we may have the possible forerunner of the now common appellation *jemmy*. *Jinny*, in turn, calls to mind the *gin* of *engine*, the latter an old name for any mechanical contrivance, and might reasonably be referred thereto. But on these points all is merely speculative, and must be treated in a similar spirit. In the French *argot*, the equivalent for *jemmy* is *monseigneur*; but from a few notes contributed by a writer to the *Daily Chronicle*, 30 May, I read that the French *cambrioleur* as often calls it "Frère Jacques," *i. e.*, James or Jemmy. It is peculiar that in this, as with many similar instances, both the French and our own people should use the same form of expression to convey a similar idea; a fact upon which the writer in the *Daily Chronicle* comments. It might be interesting to learn the equivalents in other languages. C. P. HALE.

An earlier form of this word seems to have been *jenny*, given in Grose's 'Classical Dictionary of the Vulgar Tongue,' ed. 1796, and defined as "an instrument for lifting up the grate or top of a show-glass, in order to rob it. *Cant.*" This form of the word looks very much as if it were only a different spelling of *ginny*, which might be derived from *gin*, one definition of which as given by Bailey is "an engine for lifting up great guns."

The Rev. A. S. Palmer, in 'Folk-Etymology,' remarks, *sub* "Jemmies," that the slang term *jemmy* for a crowbar no doubt arose from the use of *gimmer* as a contrivance or piece of machinery. He quotes :—

> I think by some odd *gimmors* or device
> Their arms are set like clocks, still to strike on.
> Shakespeare, '1 Hen. VI.,' I. ii. 42-3.

In J. P. Collier's notes to 'Pierce Penniless's Supplication to the Devil,' ed. 1842, at pp. 98-9, it is stated that "it would not be at all unprecedented if the word *jemmy*, an instrument now used by housebreakers, had as ancient an origin as *jymiams*," which occurs in the text (p. 30), "a thousand jymiams and toyes haue they in theyr chambers." F. C. BIRKBECK TERRY.

SPANISH MOTTO OF AN ENGLISH DUKE (8th S. ix. 429).—The earliest mention of "Fiel pero desdichado," meaning "Faithful though unfortunate," the motto of John Churchill, Duke of Marlborough, is given in the 'British Compendium' for 1726. The edition of 1719 gives the arms but no motto. Being short of material, I am unable to determine the date when it was first used; but if it was in 1711 or after that year, may it not refer to his dismissal from all his offices by Queen Anne; thereby intimating that he was still faithful to his sovereign, though so unfortunate in losing her confidence. JOHN RADCLIFFE.

By Berry's 'Dictionary of Heraldry' "Fiel, pero desdichado," is the motto of the Earl of Thanet. EVERARD HOME COLEMAN.

71, Brecknock Road.

The dull but laborious Coxe tells us ('Memoirs,' vol. i. p. xlvi):—

"He [Sir Winston Churchill, father of the first duke] assumed a motto indicative of his services and his sufferings in the royal cause, 'Fiel pero desdichado,' faithful but unfortunate."

This he did when the grant of arms was made to him in 1661. EDWARD H. MARSHALL, M.A.

Hastings.

BOAK (8th S. ix. 486).—MONK may dismiss the Galloway place-name Beoch from his list of analogues to the surname Boak. Beoch is a dissyllable, with the stress on the first vowel, and represents the Gaelic *beitheach* (*bayoch*), a birch wood. Cf. Beith, in Ayrshire; Beagh, Behagh, and Behy, in Ireland. Slieve Beagh is written "Sliabh beatha" by Muircheartach.

HERBERT MAXWELL.

Betham's 'Baronetage,' vol. v. p. 445, mentions that a Mr. Boik, a foreign merchant in Edinburgh

circa 1670, married a daughter of James and Marion Inglis, of the same place. His son William (designed by Nisbet, of Edinburgh) had two daughters. Burke and Robson, 1830, give the arms, Or, a pale gu., in chief two frets, and in base another counter changed. The crest is the same as given in the query. According to Foster's 'Alumni Oxonienses' a William Boak resided at Yanworth, Westmoreland, *circa* 1700.

JOHN RADCLIFFE.

This appears to be a contraction of "by the oaks" (Lower's 'Surnames,' vol. i. p. 62). In Edinburgh, in 1825, a *brochure* was published embodying the names of residents in that city. A foot-note to "Boak" explains it as *belching* (*Ibid.*, vol. ii. p. 62). This is not inapplicable to a beacon, the crest of the family, as "belching forth fire and smoke." AYEAHR.

I knew a family in humble circumstances named Boakes, who reached London from Kent about the year 1820. I paired them off with Vokes, Folks, Faux, and Vaux, taking the last aristocratic name in the humble form, suggested by *Punch*, of one who had a "brougham and walks"! A. H.

Thirty years ago there was a photographer of this name at Driffield, in East Yorkshire. At the same date there was a druggist named Balk in the town of Hull. W. C. B.

There are Boaks and Boags in Edinburgh; see directory of that town. SWAN.

PERRIS (8th S. viii. 508).—Is not this name identical with Piers, Pierce, Pears, Pearse, &c.? Bardsley, in his 'English Surnames,' gives "Pierres de Belegrave" as occurring in 'Writs of Parliament.' Dr. Charnock, in 'Prænomina,' remarks that Peres and Perrez were Anglo-Norman forms of Peter.

F. C. BIRKBECK TERRY.

PRINCESS LEONORA CHRISTINA OF DENMARK (8th S. ix. 446, 513).—Can any reader of 'N. & Q.' give the names of the children of Christian IV. of Denmark by Christina Munk? The 'Nouvelle Biographie Générale' says: "Les filles, parmi lesquelles se distinguait par les qualités de l'esprit et du cœur Eléonore Christine, épouse du fameux majordome Corfits Ulfeldt, furent mariées à des nobles du pays, et le roi se procura quelque influence dans le sénat en y faisant entrer ses gendres." In the same publication, under "Frederick III. of Denmark," we find: "Ce ne fut que deux mois après la mort de son père que Frédéric fut élu roi par les états généraux. Ulfeldt et trois autres sénateurs qui formaient le conseil de régence avaient, dit-on, favorisé un fils naturel de Charles IV." Was this a son of Christina Munk?

G. MILNER-GIBSON-CULLUM, F.S.A.

'THE ROVER'S BRIDE' (8th S. ix. 507).—There was a song with this title very popular in the early "fifties." It seems to have been designed to illustrate the saying about going out for wool and coming home shorn, or that other saw on the folly of reckoning your chickens before they are hatched, or, still more forcibly, the legend Shakespeare makes Henry V. refer to in rebuking the braggadocio spirit of the French herald on the morning of Agincourt:—

The man that once did sell the lion's skin
While the beast lived was killed with hunting him.

I am happy to be able to furnish IGNORANT with a version of the ballad he inquires for, but, as it is only transcribed from an old man's memory, I cannot guarantee its textual accuracy:—

If you love me, furl your sails
And draw your boat on shore,
Oh! tell me tales of midnight gales,
And tempt the seas no more,
"Oh! stay," Kate whispered, "stay with me,"
"Fear not," the Rover cried,
"Yon barque you see my prize shall be,
I'll seize it for my bride!"

The barque set sail, a fair wind blew,
The schooner followed fast;
Poor Kate well knew the rover's crew
Would struggle to the last.
And ceaselessly 'till morning's light
She prayed on bended knees,
For all that night the sounds of fight
Were borne upon the breeze.

Morning came; it brought despair.
The rover's boat had gone;
Kate tore her hair; the barque was there,
Triumphant, and alone!
She looked no more, but sought the shore,
A corse lay by her side;
She sought to warm the lifeless form,
Then kissed his lips and died!

NEMO.

Temple.

The invitation in Hickenstern's song, "Oh, who will o'er the downs?" is "to win a blooming bride"—the epithet happily not being used in the sense to which our ears nowadays are too often perforce accustomed. VINCENT S. LEAN.

Windham Club.

There is an old melodrama with this title, by George Almar, derived from the same source as Buckstone's 'Wreck Ashore.' WM. DOUGLAS.

1, Brixton Road.

THAMES OR ISIS (8th S. ix. 368, 455).—The revival of this query has the result of showing that the interval of twelve years since it was last discussed in 'N. & Q.' has produced no fresh argument. It appears, indeed, that all there is to say on the subject has been said. In the interval, however, the Rev. Andrew Clark (quoted by MR. RANDALL at second reference) by his pungent remarks and the additional documentary evidence he brings forward, ranging from 1244 to 1553, as to the use

of the name Thames for the upper river, has certainly helped the conclusion that the name Isis "belongs to an age fertile in pseudo-classical fictions" (ed. 1889 of Anthony Wood's 'Survey of the Antiquities of Oxford,' vol. i. p. 397). It seems, moreover, if it cannot definitely be said Leland was the inventor of Isis, that the name was first applied in his time. Certainly, as CANON TAYLOR points out, the monk Ralph Higden wrote c. 1340 of the *Ysa;* but this he did as referring to, or rather as conjecturing, a name of the past. For the chronicler says plainly that at the time he was writing—*i. e.*, the reign of Edward III.—the whole river, from its source to the sea, was called Thames: "Totus fluvius a suo exortu usque ad mare orientale dicitur Thamisia." In preceding words he modestly suggests ("videtur") that *Thamisia* may be composed of the names of two rivers, *Thama* and *Ysa*, but in view of what he immediately afterwards says of the then name of the whole river, it must be understood that he used *Ysa* as an obsolete name, if, indeed, he thought it had ever been vernacular. Higden's hypothesis appears to have become solid fact by the time it had reached Stowe and Camden, and by them it was given to the world as the first and only example of a confluence of rivers represented by a confluence of names.

So far back as A.D. 705 the name of the river at Somerford, five miles from the source, is given in Aldhelm's charter (Latin) as *Temis* (Gibson's ed. 1772 of Camden's 'Britannia,' p. 194), and this appears to be the earliest evidence available. Possibly in prehistoric time *Esc* or *Ysa*, meaning water, was sufficient expression for the aborigines of Britain, though very soon, if not from the first, these simple folk seem to have qualified the word "water" with the adjective *tem*=broad. *Esc* may have been the "ghost name"—to use CANON TAYLOR'S word in 'Names and their Histories'—and *Tem-Esc* its development. We may be well satisfied that the "ghost name" has undergone so little change, and that we have in Thames a good English word of so long descent that it can be traced to the age of prehistoric mist. On the other hand, a most un-English name was coined by making Latin of the ghost name; but it is little in favour now even at Oxford, and, as Bishop Gibson said a century and a half ago:—

> "The name Isis is not so much as heard of but among scholars [and apparently not now countenanced by them, judging from what Mr. Clark has said], the common people all along, from the head of it to Oxford, calling it by no other name but that of Thames."

So let it be; and let the land of the Nile have the full monopoly of Isis. W. L. RUTTON.

27, Elgin Avenue, W.

THOMAS GAINSBOROUGH, PAINTER (8th S. ix. 509).—According to his biographer, Fulcher, the maiden name of the artist's mother was "Burroughs," the sister of the Rev. Humphry Burroughs, the master of the grammar school, whose wife was a daughter of the celebrated Dr. Busby.

R. R.

Boston, Lincolnshire.

Fulcher, in his 'Life of Gainsborough,' states that the maiden name of the painter's mother was Burroughs. J. L. R.

FLORENCE AS A MALE CHRISTIAN NAME (8th S. ix. 125, 435, 455).—The Rev. J. Edward Vaux, in his recent book, 'Church Folk-lore,' a work which refers frequently to 'N. & Q.,' and which will well repay perusal, states, at p. 336:—

> "Mr. H. F. Spencer writing from Oxford, says that, in a rural parish, he remembers a young man who was called Rose, his surname being Cherry. The writer adds: 'Hyacinth is sometimes, and Florence often given in England to girls, but in Ireland to boys."

At p. 333 of 'Church Folk-lore' we read that the *Gentleman's Magazine* of January, 1742, contained, amongst other announcements, the following: Lady of the deceased Alexander Nairn, of a posthumous son; had three daughters, in 1740, christened James Agnes, Charles Amelia, Henry Margaret, all (in 1742) in good health. H. E. M.

St. Petersburg.

Quite recently I had a servant in my employment who was named Florence. She was of Irish extraction, I believe, and was called by this name after her uncle.

EDWARD H. MARSHALL, M.A.

Hastings.

This was a name in the Kane family. Florence Kane was appointed lieutenant in the regiment now known as the Royal Scots Fusiliers, 1 Aug., 1692. CHARLES DALTON.

32, West Cromwell Road, S.W.

OSBALDESTON, BISHOP OF LONDON (8th S. ix. 328, 433).—The annexed announcement appears (p. 490) in the *London Chronicle*, 24 May, 1764:

> "This morning the remains of Dr. Richard Osbaldeston, late Bishop of London, after lying in state, were carried from his palace at Fulham, in order to be interred at Hunmanby, near Scarborough, in Yorkshire, of which parish his Lordship was Vicar many years."

DANIEL HIPWELL.

CHURCH BRIEF FOR LONDON THEATRE (8th S. x. 7).—The Theatre Royal, Drury Lane, was burnt down in January, 1672, and, according to a correspondent of the *Gentleman's Magazine* (May, 1802, p. 422), its rebuilding was assisted by a brief, under which the sum of two shillings was collected in the Church of Symondsbury, Dorsetshire (Wheatley's 'London Past and Present,' i. 525).

W. F. PRIDEAUX.

CHANGES IN COUNTRY LIFE (8th S. viii. 485; ix. 171, 453).—I can testify to the accuracy of

C. C. B.'s note at the second reference. The small farmers and labourers of the north of Lincolnshire are a frugal, industrious, and manly race, and I always visit that part of the county with a deal of pleasure. Notwithstanding bad times, they manage to get along pretty comfortably. In some villages there are no poor whatever. They are sober as well as hardy and industrious. At a recent clerical meeting at the bishop's one of the clergy said to a friend of mine, "What do you do about temperance societies in your parishes?" "Do; why I do nothing." "In-d-e-e-e-d! Why, how is that?" "It is because there is no drunkenness. I have 800 parishioners, and it is very rare indeed to see a man in the least affected with drink."

As to milkmaids, my experience is that very few servant girls will milk. The women who milk are generally the daughters or wives of small farmers. I constantly pass a "milkmaid" in my afternoon's walk on the river bank not half a mile from my house. She is a married woman, a little over thirty, of pleasant appearance and agreeable manners. She milks half a dozen cows and carries the milk up to town with a "pair o' yoke." Directly I have finished this note, I shall be ready for the walk, and I have no doubt I shall see her as usual.

In one respect, not noticed by any correspondent, our peasantry have altered much the last fifty years. When I was a boy one of the great characteristics of the "Stattases" and May markets was the great number of bloody battles fought. Many of them were very bloody, for the combatants were strong men with muscles, by constant labour, hardened almost like iron. They fought, naked above the waist, as fiercely as tigers, till their chests were covered with blood. Sometimes it was some old quarrel they had agreed "to have out" at the "Stattas." Sometimes it was all for love and just to see which was "best man." These fights have almost ceased, and it is very rare to see a battle now. The sound of the blows on each other's ribs was terrific, and could be heard at a considerable distance. The men often had to be carried from the field and their wounds attended to. Grass fields, just outside of the towns, were generally selected for these Homeric contests. R. R.

Boston, Lincolnshire.

WEDDING CEREMONY (8th S. ix. 406, 475).—Putting the stole round the joined hands has been the use at Newland, near Malvern, from the time of the late Rev. James Skinner (1861–77), who was in the first rank of patristic and liturgical scholars. W. C. B.

"FINDY" (8th S. ix. 465).—This word is duly recorded in Stratmann, *s.v.* "Fundi," with a cross-reference from the form *findiy*. It is sad to find that such an obvious source of information has been overlooked. Again, it is in Mätzner, *s.v.*, "Findiy." Thirdly, it is in Mayhew and Skeat's 'Concise M.E. Dictionary.' It occurs in the 'Ormulum' and in the 'Old Eng. Homilies,' edited by Morris. It is given in Bosworth and Toller's 'A.-S. Dict.,' *s.v.* "Findig." And it is obviously derived from the verb *to find*.

Find has numerous senses; one is to invent. Hence Swed. *fyndig*, inventive. *Find* also means to provide for, and a *findy* barn clearly means one that provides plentifully; we may explain it by "plentiful." So far all seems easy, but difficulties begin when the A.-S. *findig* is looked up.

Lye has an article on it, which he seems to have made up from Junius; he notes the sense "inventor, raptor," which he probably got at by a twist in the sense of the Swed. *fyndig*. Then he gives "soliditate, pondere præstans," with the example "*findig corn*, ponderosum frumentum; *fast* [error for *fæst*] *and findig*, firmum et solidum"; and then refers to Junius. But he gives no reference or authority.

The only example traceable in Anglo-Saxon is this, "*capax*, numol oththe gefindig." Toller explains it, fairly enough, as "finding, receiving, capable." There is no pretence for translating it as weighty, beyond the fact that a full ear of corn is necessarily a heavy one. It does not occur in the glosses; there is no *findig*, no *fyndig*, and no *gefyndig*; for though the dictionaries give all these, they all go back to the one sole quotation given above.

But the sense presents no special difficulty; and the etymology is obvious.

WALTER W. SKEAT.

PLAY ON WORDS (8th S. ix. 445).—If MR. BLACK will consult the admirable General Index to the publications of the Parker Society he will find that the joke—and it is marvellous how poor and sometimes how dirty were the jokes then in vogue among theological controversialists — is eleven years older than "An Order," &c. For Fulke in 1583 wrote of "your Jebusites that must be called 'fathers,' though they be but young and light persons" in his 'Defence,' &c., p. 568.

EDWARD H. MARSHALL, M.A.

Hastings.

HADDOW (8th S. x. 9).—The last syllable of local names ending in *-ow*, especially in Lincolnshire, are usually from A.S. *hláw*, O.N. *haugr*, a grave mound or tumulus, as Langoe, formerly Langhow; Graffoe, formerly Grafhow; Aslacoe, formerly Aslachow; Haverstoe, formerly Havardshow, where the first part of the name may be from a personal name. Unless an earlier form is given nothing definite can be said about Haddow, except that Hadda would be possible as a personal name. ISAAC TAYLOR.

THE CHAPEL OF FULHAM PALACE (8th S. ix. 321, 469).—As an evidence of the antiquity of this chapel, I may add that the celebrated charter of Gilbert, Bishop of London, regarding the disputed jurisdiction of the Abbey of Westminster over the nunnery of Kilburn* (MS. Cotton Vesp., A. 19, fol. 406), is "acta in capella apud Fulham anno gratiæ MCCXXXI." (Dugdale's 'Monast. Anglic.,' ed. 1682, i. 362).

W. F. PRIDEAUX.

SALTER'S PICTURE OF THE WATERLOO DINNER (8th S. ix. 366, 416, 493).—I recollect seeing this picture—the original painting—about thirty-three years ago in a house not very far from Henley-on-Thames. I do not like to be certain as to the name of the owner, but, if my memory does not fail me, it was Mr. Mackenzie, and the house Fawley Court. S. C.

UNIVERSITIES OF THE UNITED STATES OF AMERICA (8th S. ix. 468; x. 18).—The 'World Almanac,' 1896, pp. 271–290, published by the *World* newspaper at the city of New York, gives a list of all universities and colleges in the United States of America and all data concerning them—the most complete account, with all details, that is published. GISORS can obtain a copy at the *World* office or agency in London.

SMITH E. LANE.

New York.

The New York *Tribune* publishes a political almanac which contains a list of all institutions with charters empowering them to grant degrees.

O. H. DARLINGTON.

TANNACHIE (8th S. x. 7).—Many local names in Scotland and still more in Ireland are derived from the Gaelic *tamhnach*, a meadow or a green field. In Scotland we have such names as Tannach, Tannoch, or Tannock. In Ulster and Connaught it is very common in modern names, usually appearing as Tawnagh, Tawny, Tonagh, Tamnagh, and Tamny. Thus Tavanaska, in Monaghan, is the field of the bushes, but in composition it often takes the form Tawnagh or Tonagh, as Tawnaghlahan, the broad field, or Tonaghmore, the great field. ISAAC TAYLOR.

THE FLYING DUTCHMAN (8th S. ix. 448).—This legend, of which there are many variants, is said by Mr. Conway to be a survival of the old Norse belief in the demon Nikke, a kind of "Wild Huntsman of the Sea." The account of it given by Scott in the note to 'Rokeby' does not agree with the version of the legend of Vanderdecken upon which Marryat founded his novel 'The Phantom Ship.' According to this, the Dutch seaman, having for nine weeks striven in vain to double the Cape of Storms in the teeth of opposing winds and adverse currents, swore blasphemously that he would gain his point, in spite of storm and seas, even if he should beat about until the Judgment Day, and struck dead the pilot who withstood him. For this double crime he was doomed to roam the seas until that day should come, unless a fragment of the Cross upon which he had sworn were borne to him, and he thereupon recanted his oath. This is also, I believe, the version of the legend upon which Wagner founded his opera 'Der Fliegende Holländer.' The story is also localized in the German Ocean, where the rover's name is Von Falkenberg. In this variant the doomed mariner sits on his ship, without helm or steersman, playing at dice with the devil for his soul (see art. "Flying Dutchman" in 'Chambers's Encyclopædia'), an incident of which Coleridge made such splendid use. C. C. B.

I am surprised that my friend MR. BOUCHIER has not read 'The Phantom Ship,' by Capt. Marryat, in my opinion one of the best stories he ever wrote, but of a melancholy kind. The opening scene is laid in Holland, at the small fortified town of Terneuse, and the date of the story is about 1650. Amine, the beautiful wife of the hero, Philip Vanderdecken, is burnt by the Inquisition at Goa, on a charge of sorcery. The 'Phantom Ship' originally appeared in the *New Monthly Magazine* of 1839, and was afterwards republished in three volumes, and again in one-volume form in Bentley's "Standard Novels."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

See also 'The Sketch-Book,' by Washington Irving. EDWARD H. MARSHALL, M.A.

THE BOOK OF COMMON PRAYER IN ROMAN OFFICES (8th S. ix. 469; x. 17).—Was not the question rather how much of the offices derived from ancient sources is still used by Romans and Anglicans alike? Putting aside the devotions of the religious houses, it may be safely asserted that the Anglican offices at the present day contain more ancient matter than do the congregational services of Christians under Cardinal Vaughan's obedience. The Psalms, for instance. By the way, two correspondents write of Beaumont as co-author with Campion. His name should be Beamont. EDWARD H. MARSHALL, M.A.

Hastings.

For Beaumont read Beamont. Dr. Campion was Fellow and tutor of Queens' College, Cambridge, and Mr. Beamont Senior Fellow of Trinity. J. T. F.

TOM PAINE AND STAYS (8th S. ix. 508).—It was natural enough that the coarse fanatics who hated, reviled, and caricatured Paine should

* "Contentio cellæ de Kylebourne terminata inter capitulum sancti Pauli et ecclesiam Westmonasterii."

attach stays to his effigy, for his Quaker father at Thetford was a staymaker, and Paine himself worked as a journeyman staymaker in Long Acre and at Dover, 1756–8, and as a master staymaker at Sandwich, 1759–60.

Leeds was not by any means alone in burning Paine's effigy, for the *Bury Post*, of Bury St. Edmunds, recorded on 9 January, 1793, that "On Saturday last the effigy of T. Paine was carried round Swaffham, hung on a gibbet, and committed to the flames."

May I strongly recommend ST. SWITHIN to read Mr. Moncure D. Conway's 'Life of Paine,' the first edition of which appeared in 1892, in two volumes? JAMES HOOPER.

Norwich.

The pair of stays held by the effigy of Tom Paine had nothing to do with the "rights of women"; it was simply an allusion to the fact that he was the son of a staymaker, and in early life brought up to his father's trade. F. N.

[Other replies are acknowledged.]

DOG STORIES (8th S. ix. 484).—As I read the *Spectator* every week, I have, of course, seen the dog stories in its columns, and do not presume to doubt their authenticity; but am I not correct in saying that many years ago Mr. Jesse published a number of canine anecdotes, to which Capt. Marryat and Theodore Hook were large contributors from their own invention?

ALFRED GATTY, D.D.

Stories of remarkable intelligence in dogs are endless. A lady told me that whenever she played a particular tune on the piano her dog showed every sign of delight, which he did not when other tunes were played.

E. LEATON-BLENKINSOPP.

SPANISH ARMADA (8th S. ix. 367).—In John Pine's 'Tapestry Hangings of the House of Lords, representing the Several Engagements between the English and Spanish Fleets in the ever memorable year MDLXXXVIII.' (24 June, 1739), the name of Signior Jeronimo does not occur, but a portrait of Sir Edward Hoby (written Sr. Edward Hobye) is given on the borders of the superb plates ii., iv., vi., viii., and x., together with the portrait busts of twenty-one other of his brave contemporaries in the great sea fight. The five alternate plates give eight other portraits on their respective borders, so that thirty British heroes are illustrated altogether. His name does not occur, however, in the list of captains of the fleet, of which no fewer than 160 are mentioned. In 'A Complete List of the Spanish Fleet,' taken from the Spanish book printed in 1588, the name of Signior Jeronimo is not amongst those of the commanders of the eleven squadrons, each of which consisted of from twenty-four to four ships respectively. The author gives 'Histoire Metallique des Pays Bas,' by G. van Loon, as his authority for Sir Edward Hobye's portrait.

The following curious item of detail relative to the Spanish Armada in Pine's somewhat rare book may be worth quoting:—

"And because none [the Spaniards] were allowed to have Wives or Concubines on board, some Women had hired ships to follow the Fleet: two or three of which ships were driven by the storm on the Coast of France."

HARRY HEMS.

Fair Park, Exeter.

The *Builder* of 9 May, in a short article on the forthcoming sale of the Abbey Gate estate at Minster, says, "Scott drew the supposed effigy of Cerinemo, the Spanish general captured by Drake, who died at the Nore, and was buried here in 1591." This seems to refer to the Signor Jeronimo about whom DR. CAVE-BROWNE asks.

RALPH NEVILL, F.S.A.

DESCENDANTS OF BURNS (8th S. ix. 226, 392.)—Two of Burns's granddaughters and one great-granddaughter are, to my certain knowledge, residing in Cheltenham. P. J. F. GANTILLON.

NICHOLAS STONE, MASON (8th S. ix. 506).—MR. HEBB's note is very interesting, but the only Duke of Monmouth known to history was James Crofts, afterwards James Scott, who was created a duke in 1663, and lost his head in 1685. He could not, therefore, have been a party to proceedings for the recovery of property in the year 1650. The last Earl of Monmouth of the Carey family died in 1661, and it was probably he to whom the note refers. W. F. PRIDEAUX.

MAID MARIAN'S TOMB (8th S. ix. 188, 334; x. 18).—The story of the lady buried at Dunmow Priory, the object of the dissolute King John's dishonourable pursuit—Matilda, or Maud of the Tower, as she is known by tradition—is admirably told by an accomplished lady novelist, Miss Elizabeth Aldridge (who some ten years ago charmed the English reading world with two delightful historical romances, 'The Queen's House' and 'The Tower Gardens') in the January (or is it February?) number of the *Argosy* of this year. The writer was, I believe, born in the Tower of London, and certainly has a more than ordinary knowledge of the subject she writes about. One little slip in her account, however, she will, I hope, if she does me the honour to peruse this note, forgive me (probably she will feel grateful to me) for pointing out. Maud's prison was, according to the legend, in the topmost story of the north-east, not the south-east, turret of the White or Square Tower, the turret whence, centuries afterwards, Flamsteed, the astronomer, made his observations in the reign of Charles II. The south-east turret is

square, erected on the roof of the main building over the chapel dedicated to St. John the Evangelist. Miss Aldridge locates her heroine in this, the south-east turret, but she obviously means the north-east turret, which is an excrescence on the main building, and is round, containing, up to the third story, a circular or newel staircase, giving access to the several floors. Bayley has no allusion to the Fitzwater legend, and only refers casually, and very incidentally and generally, to Flamsteed's subsequent occupation of the chamber; indeed, I do not remember that he mentions the astronomer's location at all. Miss Aldridge's narrative is very circumstantial, but she in no way connects Maud or Matilda with Maid Marian, an association which I opine to be fanciful. In many respects, indeed, the lady's account differs from that given on p. 18.

NEMO.

Temple.

The account at the last reference is very interesting to me, as I often see at Dogmersfield Park, the seat of Sir Henry St. John Mildmay, a portrait on panel of Matilda, which has an inscription in one corner of the panel to the effect that she was murdered at Dunmow Priory by order of King John. I should be very glad, therefore, if a discrepancy apparent in the account could be cleared up. In one part Matilda's father is said to be the leader of the barons who extorted Magna Charta from King John, and later on Prince John is stated to have slain her father before he became king. H. A. ST. J. M.

"POPULIST" (8th S. ix. 507).—The Populists are an organized political party with collectivist (not Socialistic) aims. Their numbers are not great, but they are increasing. They eschew connexion with either Democrats or Republicans, and maintain that no juggling with the currency will settle the acute social question. I cannot refer for information. RICH. HUNTER.

FOOLSCAP (8th S. ix. 327, 373, 431).—Dr. Brewer, in his 'Dictionary of Phrase and Fable,' last edition, states that the water-mark of foolscap paper was, from the thirteenth to the seventeenth century, a fool's head, with cap and bells. I do not know what authority he has for the statement. He gives the usual absurd derivation for the expression, Ital. *foglio-capo* (folio-sized sheet).

F. C. BIRKBECK TERRY.

The foolscap water-mark appears in the edition of Rushworth's 'Historical Collections' printed in 1659. C. M.

Warrington Museum.

DRURY LANE THEATRE (8th S. ix. 427).—In Hotten's 'Slang Dictionary' the persons in the upper gallery of a theatre are said to be "up amongst the gods," so named from the high position of that part, and the blue sky generally painted on the ceiling of the theatre, termed by the French "paradis."

In the epilogue to David Garrick's dramatic romance of 'Cymon,' 1767, are the following lines:—

> If this fair circle smile, and *the gods* thunder,
> I with this wand will keep the critics under.

This may be an early use of the expression. Another will be found in J. and H. Smith, 'Rejected Addresses,' 1812:

> Each one shilling *god* within reach of a nod is,
> And plain are the charms of each gallery *goddess*.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Your correspondent may be interested to know that the expression "the gods" occurs in the Epilogue, by George Keate, which follows D. Garrick's play of 'Cymon,' first acted in 1767:

> If this fair circle smile, and *the gods* thunder,
> I with this wand will keep the critics under.

Cf. 'N. & Q.,' 7th S. x. 349.

F. C. BIRKBECK TERRY.

BANISHMENT OF THE EARL AND COUNTESS OF SOMERSET (5th S. viii. 467; ix. 19, 151, 351, 471).—The following extract from Echard may interest MRS. SCARLETT:—

"After the execution of these inferior criminals the primary murtherers, the Earl of Somerset and his Countess, were solemnly arraigned before their Peers. .....But the Earl and herself being both condemned to die, found the King's mercy, notwithstanding his former imprecation, and after some time of imprisonment in the Tower were set at liberty and lived in private and obscure condition.....They lived long after in the same house as strangers to each other. Her death happened first, having all reasonable marks of the vengeance of Heaven.....The Earl's death was obscure, without fame and without posterity."

DUNCAN G. PITCHER, Col.

Gwalior, Central India.

ANGELICA CATALANI (8th S. ii. 485; iii. 113, 211, 272).—At the first reference, MR. F. ADAMS wrote that "in speaking of this celebrated cantatrice, my mother used to tell me that there was a popular rhyme about her:—

> Madame Catalani opens wide her throat,
> But to hear her singing I wouldn't give a groat,"

and he proceeded to say that he did not know if there was any record of this; and that whatever explanation his mother gave of it he had forgotten. This note led to a short discussion, partly with reference to the throat of the songstress, and partly with reference to the place of her death; but no explanation was given of the origin of the rhyme. On turning over some old volumes of 'N. & Q.,' with the intent to find a paper by the REV. J. PICKFORD on 'Towton Field' (4th S. vi. 1), my eye lighted on some verses, on p. 3 of the same volume, which were written in the late Mr. Vincent

Novello's album by Charles and Mary Lamb. Miss Lamb's effusion begins :—

> The reason why my brother 's so severe,
> Vincentio, is—my brother has no *ear;*
> And Caradori her mellifluous throat
> Might stretch in vain to make him learn a note.

The last couplet—which relates not to Catalani, but to Caradori—is so remarkably like the lines which MR. ADAMS learnt from his mother, that I cannot help thinking the latter originated from it.

W. F. PRIDEAUX.

ARRESTING A DEAD BODY FOR DEBT (8th S. ix. 241, 356).—The idea that a corpse could be arrested for debt forms the basis of the curious 'Tale of the Lady Prioress and her three Suitors,' in Lydgate's 'Minor Poems,' edited by Halliwell, p. 107. There is a great deal about the folk-lore aspect of the subject in "Ghost-thanks, or the Grateful Unburied, a Mythic Tale in its oldest European form, Sir Amadace, a Middle-North-English metrical romance of the thirteenth century. Reprinted from two texts with an introduction by George Stephens" (Cheapinghaven, 1860). Prof. Stephens suggests that the root of the story is the narrative in the 'Book of Tobit,' and he gives references to variants from Scandinavia, Germany, France, Italy, Russia, Bohemia, and Wallachia.

WILLIAM E. A. AXON.

Moss Side, Manchester.

The following passage, referring to the death of the great Sir Francis Walsingham, occurs in the 'Annual Register':—

> "After all the services which he performed for his Queen and country, he gave a remarkable proof at his death how far he had preferred the public interest to his own; for he died so poor that his friends were obliged to bury him in private in the night, for fear his body should be arrested for debt."

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington, W.

VICTOR HUGO'S 'DÉSINTÉRESSEMENT' (8th S. x. 27).—In my note I said, "Would that the great poet could have flashed the light of his genius on the Andes! So far as I am aware he has not done so." When I wrote this I forgot the short poem entitled 'Les Raisons du Momotombo' in 'La Légende des Siècles.' Momotombo appears to be in Nicaragua—a volcano, whether now active or extinct I do not know. It may, therefore, be considered to belong, though not strictly, to the great Andes chain.

JONATHAN BOUCHIER.

'DEAD MEN'S FINGERS': PLANT (8th S. ix. 387, 449).—Sir J. E. Smith, the eminent botanist, in a supplement to the 'Encyclopædia Britannica,' describing the tubers of the palmate orchids, stated that they were in pairs, and that the exhausted tuber was known as "the Devil's hand," whereas the other, destined to blossom next season, was called "God's hand." It would be interesting to know if these folk-names survive anywhere in spoken language. The statement given above is quoted from Lady Smith's 'Memoir' of her husband (1832), vol. ii. p. 507. JAMES HOOPER.

Norwich.

ROUGH LEE HALL (8th S. x. 4).—Your correspondent J. B. S. remarks that he very much questions whether Malkin Tower ever existed otherwise than in Ainsworth's brain? In G. Soane's 'Curiosities of Literature,' 1847, it is stated, vol. i. p. 209, that

> "on Pendle Hill, Clitheroe, stands *Malkin Tower*, that in 1633 was much celebrated as being the resort of witches; and at one time seventeen poor wretches were condemned for having held meetings there with the devil, though upon subsequent scrutiny the verdict was set aside and they had the good fortune to escape the hangman's clutches."

Cf. also 'The Lancashire Witches of 1612,' pp. 185 *et sqq.*, in 'Lancashire Folk-Lore,' by Messrs. Harland and Wilkinson, 1882, and pp. 204, 205.

F. C. BIRKBECK TERRY.

Malkin Tower was certainly not an invention of Ainsworth's—it is referred to many times as Malkyn, Mawking, or Malkin Tower by the witnesses in the famous trial of the Lancashire witches. The editor of 'Pott's Discoverie of Witches in the County of Lancaster' (Chetham Society, First Series, vol. vi.) states that this was the name given to the habitation of Mother Demdike.

HENRY FISHWICK.

STRAPS (8th S. ix. 468; x. 11).—A similar tradition long clung to Le Sueur's bronze equestrian statue of King Charles I. at Charing Cross. It was currently reported among the ignorant that the sculptor in designing the horse omitted the girth, or bellyband, and that the accessory was only supplied when the work was discovered, and replaced *in situ*, at the Restoration. This legend also ran that the artist, on the omission being pointed out, destroyed himself. No doubt it was originally intended to provide the strap in the manner suggested, which I am inclined to think was a very common practice with sculptors, more especially when the work came to be cast in metal.

NEMO.

Temple.

Upwards of fifty years ago my father was describing to me the equestrian statue of William III. which adorns the market-place at Hull—a work of art which I had not then seen. A very ignorant man was present on the occasion, who kept a school at one of the Trent-side villages in the Isle of Axholme. This person took my father to task for the want of historical knowledge which he conceived that he showed. He said, truly enough, that the figure had no stirrups; therefore he was sure it represented William the Conqueror, for

stirrups were not known, so he averred, in the days of the great Norman, while when William III. was king they were as commonly used as at the time when he was speaking. E. PEACOCK.

THE STEAM CARRIAGE FOR COMMON ROADS (8th S. x. 24).—The use of steam carriages upon ordinary roads during the last reign was of common occurrence, and only discontinued on account of legislative impediments. MR. TINKLER will find a succinct account of many of these vehicles (including those of Hancock, Gurney, Scott Russell, &c.) in the *Journal* of the Society of Arts for August, 1894. R. B.

In the 'Annual Register,' vol. lxxii. (1830) p. 84, I find a notice of a steam carriage which appeared in the neighbourhood of Portland Place, "and made its way through a crowded passage without any perceptible impulse. There was neither smoke nor noise; there was no external force nor apparent directing agent; the carriage seemed to move of its own volition, passing horses without giving them the least alarm. Five gentlemen and a lady were at their ease as passengers; one gentleman directed the moving principle, and another appeared to sit unconcerned behind, but his object was ascertained to be the care of fuel and water. The carriage was lightly and conveniently built, not larger or heavier than a phaeton. It went without the least vibration and preserved a balance in the most complicated movements. The pace varied from five to twelve miles an hour, according to pleasure."

And in the year 1833 (I think) a Mr. Brown exhibited an engine worked by gas explosions, in Leith Walk, Edinburgh. This was reported in the Edinburgh newspapers of the day.

JAMES GRAHAME.

GOVERNOR OR GOVERNESS (8th S. x. 6).—Albert VII., Archduke of Austria, married Isabella Clara Eugenia, Infanta of Spain, who brought to him as dowry the sovereignty of the Low Countries, &c. When Philip IV. of Spain ascended the throne in 1621 he took from his aunt the sovereignty of the Low Countries, but left her the title of "Governess." Her husband died soon after, whereon she took the veil, though still retaining the reins of government. She died at Brussels in 1633, aged sixty-six. Here there is precedent for the use of the word "Governess" when a lady holds the post. Before the marriage of the Infanta to Duke Albert he had entered the Church, and was Cardinal Archbishop of Toledo. But the Pope absolved him from his ecclesiastical obligations, and next year he married his cousin the Infanta Isabella Clara Eugenia.

HILDA GAMLIN.

There is a story of a very "correct" clergyman who, upon the accession of her present Majesty, prayed for her in the Litany as "our most gracious Queen and Governess." W. C. B.

FRENCH PRISONERS OF WAR IN ENGLAND (8th S. ix. 289, 355, 497).—French prisoners of war were confined, among other places, at Penneculck, near Edinburgh, for several years. The paper mill belonging to the late Mr. Alexander Cowan was bought by Government as a temporary prison. Some of the prisoners died during captivity, and were buried in the neighbouring grounds of Valleyfield, now in possession of Charles W. Cowan, Esq., of Loganhouse. After peace was declared the prison was given up, and reacquired by Mr. Cowan as a paper mill. Traces of the building having been used as a prison are found in the existence of iron bars to windows. The old building is incorporated in the existing extensive paper works of Valleyfield. I believe a register, at least, of the names of prisoners is in the possession of Mr. C. W. Cowan. A very handsome monument to the French prisoners who died in prison was erected many years ago in the grounds of Valleyfield by the late Mr. Alexander Cowan, at his private expense. SWAN.

ALDERMAN CORNISH (8th S. ix. 509).—Henry Cornish, who was executed for high treason 23 October, 1685, is supposed to have been the grandson of George Cornish, of London, haberdasher, who registered a pedigree at the Visitation of 1634. H. FISHWICK.

AUTHORS OF QUOTATIONS WANTED (8th S. ix. 509).—

The lines beginning

O Memory thou fond deceiver!

are in a song from the oratorio of 'The Captivity,' by Goldsmith, and will be found among his "Miscellaneous Poems." See the Globe edition, p. 687. H. B. P.

The author of the hymn

Since all the downward tracts of time

is the Rev. James Hervey, A.M., Rector of Weston Favell, Northamptonshire (1713–1758). It appears in his 'Meditations and Contemplations,' in the section 'Reflections on a Flower Garden,' and is given there as a free rendering of Juvenal's lines (Satire x. ll. 346–9):—

Permittes ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt dii;
Carior est illis homo, quam sibi.

As the hymn editors have in some cases tampered with the text (as is their wont), it may be worth while giving it as it left Hervey's pen:—

Since all the downward tracts of time
God's watchful eye surveys;
O! who so wise to choose our lot,
And regulate our ways!

Since none can doubt his equal love,
Unmeasurably kind;
To his unerring gracious will
Be every wish resign'd.

Good when he gives, supremely good;
Nor less when he denies;
Ev'n crosses, from his sov'reign hand,
Are blessings in disguise.

A. P. STEVENSON.

[Many replies are acknowledged.]

Miscellaneous.

NOTES ON BOOKS, &c.

The Anatomy of Melancholy. By Robert Burton. Edited by the Rev. A. R. Shilleto, M.A. 3 vols. (Bell & Sons.)

IN adding to the splendid series known as "Bohn's Standard Library" a scholarly, convenient, and, considering the price, handsome edition of the immortal 'Anatomy of Melancholy,' Messrs. Bell & Sons are strengthening a set of books which for close on half a century has been a priceless boon to scholars with lean purses. About Burton there is no more to be said. He rests on his merits; one of those quaint, humorous, delightful writers who are the special favourites of scholars and poets, and he almost consoles us for not having a Montaigne. Duly, then, we announce the appearance of a new edition with a capitally edited text, some very serviceable notes, a brilliant introduction by Mr. A. H. Bullen, and an excellent reproduction of the famous Brasenose portrait. Of the series which the work enriches we may say a little. We know the stir that its appearance made. The books were the first really good cheap volumes, and they first aroused in many minds the ambition to possess books which, so far as historical and standard works are concerned, could by men of limited means only be read in libraries. Next year will be the jubilee of the formation of the series. How are Messrs. Bell & Sons going to celebrate it? There appears to us to be but one way. They must publish a jubilee edition of some work of importance not yet included in the series; and such are not easily found. The series boasts no Chaucer or Spenser, and is not indeed specially rich in poetry. Editions of the poets are, however, common enough. Perhaps the publishers might see their way to reproduce the Rabelais which, at the pestilent suggestion of meddling and puritanical busybodies, they suppressed. We, however, merely mention the approaching period. It is for Messrs. Bell & Sons to determine what form the commemoration will take.

Johnson's Lives of the Poets. Edited by Arthur Waugh. Vols. II., III., and IV. (Kegan Paul & Co.)

THE second, third, and fourth volumes have appeared of the pretty, well-edited, and useful reprint of Johnson's 'Lives,' the handiest, prettiest, and most convenient shape in which they have yet been issued. We have dipped again and again into the lives which are contained in the four volumes already published, and always with renewed amusement or edification. Dr. Johnson was not chary when he pleased in his employment of superlatives. Of that distinguished poet Smith, for instance, the Doctor says: "He had a quickness, apprehension, and vivacity of understanding which," &c. "His wit was prompt and flowing, yet solid and piercing, his taste delicate, his head clear, and his way of expressing his thoughts perspicuous and engaging." Concerning the 'Phædra' of this same worthy the Doctor says: "She has certainly [!] made a finer figure under Mr. Smith's conduct upon the English stage than either Rome or Athens; and, if she excels the Greek and Latin Phædra, I need not say she surpasses the French one, though embellished with whatever regular beauties and moving softness Racine himself would give her." Bravo! Dr. Johnson! Here be, indeed, brave words concerning an insipid adaptation which on the first night failed to please the public.

Bohemia. By C. Edmund Maurice. (Fisher Unwin.)

THIS new volume of "The Story of the Nations" professes to give us a history of Bohemia from the earliest times to the fall of national independence in 1620. It would be impossible in one volume of some five hundred pages to supply a satisfactory account of the rise and fall of the kingdom of Bohemia. Though Bohemia now forms part of that great conglomerate the Habsburg Empire, it has still a language and a history of its own. We doubt whether any Cech would allow that the "nationality" is "lost." Mr. Maurice has had a very difficult task to compress the mass of material at his command into one readable volume. The wearisome details of religious quarrels and intrigues are, of necessity, briefly recorded, and much that is picturesque and graphic omitted. For instance, the "Defenestration" of Martinic and Slavata, and the description of the turbulent scenes on the Hradcin are barely told in a few lines, yet they led to the Thirty Years' War. Bohemian history and literature are not very familiar to English readers. The student will not in these pages obtain a vast supply of information; but to the general reader, who knows little of this ancient and deeply interesting country, this book will be of service.

The London Burial Grounds. By Mrs. Basil Holmes. (Fisher Unwin.)

DEEPLY interested in the work done by the Metropolitan Public Gardens Association, Mrs. Holmes has pursued diligently, and under conditions calculated to damp feminine ardour, her researches into the burying places formerly existing in London, and now only with extreme difficulty, if at all, to be traced. Access has not seldom, for transparent motives, been denied her. In other cases little or nothing is to be seen. Undauntedly and earnestly she has prosecuted her task, and the result is a volume well written—if not too conveniently arranged—handsomely and profusely illustrated, and likely to make direct appeal at once to the antiquaries—or, as Mrs. Holmes too often calls them, "the antiquarians"—the lovers of old London, and to those interested—as who now is not?—in the preservation of open spaces. A certain pensive interest always attaches itself to the spots where repose the countless generations that have gone before. It is an attribute of civilization, indeed, rather than of barbarism to neglect or desecrate the spots in which repose the bones of our ancestors. In London ghastly scenes of profanation of the dead have been seen. Cart-loads innumerable of bones have been carried from the spot in which they were originally interred, and great streets and railways have now removed all thought or knowledge of local churchyards. All that is likely to be known concerning these spots is preserved in Mrs. Holmes's pages. She tells us, moreover, of the sites—more numerous than is generally supposed—of pest fields and plague pits; draws our attention to private cemeteries, and, indeed, leaves no aspect of the subject untouched. Appendices give lists of burial-grounds in existence, of others which have disappeared, and of churches without burial-grounds but with vaults underneath them; with directions how to lay out a burial-ground as a garden, and other matters. The book is indeed a solid contribution to our knowledge of London, its illustrations adding greatly to its attractions. Its special purpose is to secure the conversion into gardens of such disused burial-grounds as are now available for the purpose. So much that is new does it contain, however, that no library dealing with London antiquities and topography can be complete without it.

The Gentleman's Magazine Library.—English Topography. Part VII.: *Leicestershire—Monmouthshire.* Edited by F. A. Milne. (Stock.)

WE have on more than one previous occasion drawn attention to the commendable regularity with which the volumes of this most useful series make their appearance. This is no little praise when we bear in mind the labour which must attend the preparation for the

press of each single volume. Although Mr. Gomme and Mr. Milne have now proceeded as far as Monmouthshire, we detect no falling off in the exactness with which their work is carried on.

The portion devoted to Leicestershire is very interesting. This may be accounted for in more than one way. Several persons who knew the county well have been possessed of antiquarian tastes, and then Nichols, the historian of the county, on account of his connexion with the *Gentleman's Magazine*, may have been the cause of not a few contributions reaching its pages, which, had it not been for his historic zeal, would never have been written.

Though not famed for large towns, Leicestershire has many sites of historic interest; but we fear that not a few of them have, from our point of view, been spoiled by agricultural improvements. St. Mary, in Arden, the mother-church of Market Harborough, is described by a writer of about a third of a century ago as having once possessed a stately church, which has dwindled down to a mere plain room with hardly anything to tell of the past except a Norman doorway ornamented with a beak-head moulding. The parochial chapel of Market Harborough was, we are told, built by John of Gaunt as a penance in consequence of an injunction laid upon him by the Pope. John of Gaunt was far from strict either in morals or theology, besides the times in which he flourished were unfavourable for the stricter forms of penetential discipline, especially among the upper classes. Popes then did not exercise their powers so sternly as they had done in the reigns of St. Gregory VII. and Innocent III. We shall, therefore, require strong evidence ere we accept the story, especially as, for some reason or another which has never been satisfactorily explained, his personality seems to have made so great an impression on the minds of contemporaries that vain legends have arisen regarding him in many widely separated parts of England. The chapel here is said to have been dedicated to St. Dionysius the Areopagite. We wonder what evidence there is for this. It seems more probable that St. Dionysius of Paris—commonly called St. Denis—is the patron; but it must be borne in mind that in the Middle Ages the two were often confounded. There is, or was in 1811, at Hinckley a highly curious carved bedstead, on which were many allegorical subjects, accompanied by Latin mottoes. If this interesting object be still preserved, it is much to be desired that it should be represented on a large scale, so that the more minute details may be shown.

There are a large number of papers relating to Lincolnshire, but few of them are of much importance. When, however, we remember that Lincolnshire, large as it is, has no county history worthy of the name, we may be well assured that nearly every one of these papers will be of interest to those connected with the county.

A Mr. G. S. Green in 1756 writes to say that at Welsh Bicknor, in Monmouthshire, he had met with in the church a chalice bearing the date 1176. He was, of course, mistaken. Probably what he saw was the date 1576, but his account is not very lucid. Does it still exist, we wonder; or has it been exchanged for electroplate of Gothic pattern? As usual, the indexes are very good.

Coins and Medals, their Place in History and Art. By the Authors of the British Museum Official Catalogues. Edited by Stanley Lane-Poole. Third Edition, Revised. (Stock.)

WE are glad to find that this useful work has already reached a third edition. On its first appearance we were afraid that there were too few who took an intelligent interest in coins to make such a book as the present a saleable article. We are very glad to find that we have been mistaken. A third edition appearing in so short a time shows that there are many persons, beyond the mere collector, who care for numismatics. We confess that we have very little sympathy for those who pick up odd coins here and there, stowing them away in a bag as children do the bright shells they find on the seashore. The study of coins is very useful for many purposes. Some are exceedingly beautiful and treasures as works of art. The Greek series, apart from their beauty and historic interest, are most important for their symbolism. In them we find an early instance—though not the earliest—of that form of picture writing which afterwards developed into heraldry.

The article by Mr. Charles F. Keary on 'The Coinage of Christian Europe' is very much too short, but will, we imagine, often be turned to, for we have in English hardly anything relating to the European coinages of the middle ages, which is, for many reasons, a subject of great interest. The same gentleman has also contributed to the work a paper on 'English Coins,' which we cannot describe as being anything beyond a mere sketch, such as would form an excellent article for a magazine, but is hardly worth a place on the shelves of the coin collector's library. Mr. Stanley Lane-Poole, the editor of the volume, whose knowledge of Oriental matters is unsurpassed, has written on the coins of Mohammedan dynasties. His paper is full of well-arranged facts. An English book on the subject entering into detail is much wanted. Why does not Mr. Lane-Poole give us one? Her Majesty rules over a larger number of the followers of the Prophet of Arabia than any other sovereign, yet we, almost all of us, are quite ignorant regarding the coinages which have at various times been issued by the children of Islam.

THE 'Index to the Marriages in the Gentleman's Magazine, from Jan., 1731, to Dec., 1868,' will shortly be issued by subscription. Place of marriage and full details will be given where possible, and in the case of officers in the army the dates of commissions will be supplied.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. T. W.—The subject is too controversial for our columns.

CORRIGENDA.—8th S. ix. 509, col. 2, l. 15, for "Matrix" read *Nutrix*; x. 4, col. 1, l. 21, for "manager" read *manger*; p. 9, col. 2, l. 29, for "inbound" read *is bound*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

ELKIN MATHEWS'S

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